

# **THE CHAUPA SINGH RAHIT-NAMA**

W.H.Mcleod

University of Otago Press



Cover design: Medical Illustration Unit, based on an idea by  
Vicky Scott (Design Department, School of Home Science).

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ISBN 0 908569 42 4

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Published 1987 by the University of Otago Press,  
P.O.Box 56, Dunedin, New Zealand.

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#### ACKNOWLEDGEMENTS

Three people deserve particular thanks for assistance rendered during the preparation of this text and translation of the *Chaupā Singh Rahit-nāmā*. To Dr Mark Juergensmeyer I owe the six months spent in Berkeley during 1978, a period which enabled me to initiate the task under ideal circumstances. S. Narinder Singh Duggal of Batala subsequently worked through my preliminary draft, assisting me with problems of both text and translation. Finally Professor Christopher Shackle, having read the entire work, offered valuable suggestions which have since been incorporated in the finished product. I express my grateful thanks to all three, adding that I alone am responsible for the errors and misconstructions which remain.

I also express my thanks to the following for assistance rendered at various stages of translating and publication: Dr J. S. Grewal of Guru Nanak Dev University, Amritsar; Principal Parkash Singh of Shahid Sikh Missionary College, Amritsar; Mr Clarence McMullen of BUC College, Batala; the staff of the Sikh Reference Library (destroyed during Operation Bluestar in June 1984); Professor Wendy O'Flaherty; Dr Stuart McGregor; Dr Kirpal Singh; and S. Jagjit Singh Walia. I also acknowledge with much gratitude assistance and hospitality received from the Graduate Theological Union, Berkeley; the Department of South and Southeast Asian Studies at the University of California, Berkeley; Guru Nanak Dev University, Amritsar; Khalsa College, Amritsar; and Baring Union Christian College, Batala.

For research grants and other assistance I thank the University of Otago. Mrs Flora Kirby typed a first draft, Mrs Pamela Wilkinson typed many of the subsequent revisions, and Miss Paula Waby typed the final version. I am grateful to all three and also to Dr W.S.Sewell, Editor of the University of Otago Press, who guided a complex work through its publication stages. Finally, as always, I thank my wife Margaret for her never-failing support.

Hew McLeod

University of Otago  
Dunedin

#### Note on the Gurmukhi text

The original intention was to have the Gurmukhi text printed in India and subsequently incorporated within the complete work. Distance from Dunedin and other complications made this plan impracticable and it was decided that the text should be copied by hand. This was done by the translator/editor, thus providing a master copy suitable for reproduction. Although the result obviously fails to match the neatness of a printed version it may perhaps be claimed that it possesses its own distinctive advantage in that it more closely resembles the manuscripts from which it has been constructed.

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## INTRODUCTION

### I. CONTEXT

#### **Rahit and rahit-nāmās**

Three basic features distinguish a Sikh of the Khalsa: veneration of the Gurus, reverence for the Guru Granth Sahib and observance of the Rahit. The first two need no further explanation. The third, however, is a term foreign to most outsiders, including many who demonstrate a genuine interest in Sikhs and their faith. It is a category which commonly requires definition before a discussion can proceed, an institution central to the life of the loyal Khalsa Sikh which yet receives surprisingly little sustained attention or systematic analysis.

What then is the Rahit? The Rahit is the code of discipline which all members of the Khalsa must vow to observe. Sikh tradition binds Khalsa and Rahit inextricably together. According to well-founded tradition the Khalsa order was inaugurated by Guru Gobind Singh on Baisakhi Day 1699. Following the dramatic choosing of the first five members the Guru is said to have initiated them with a form of baptism and then to have promulgated the Rahit or code of discipline which all Sikhs of the Khalsa must thereafter follow.<sup>1</sup> Sikh tradition also affirms that the Guru restated the Rahit in an amplified form immediately prior to his death in 1708. At his death the Rahit was sealed. The Lord of the Khalsa had delivered, once and for all, the pattern of belief and behaviour which his loyal followers must thereafter observe.

The reality of the situation is, needless to say, rather more complicated than the tradition allows. It is slightly complicated by developments which precede the founding of the Khalsa in 1699; and it is vastly complicated by those which follow that crucial event. Pre-1699 sources indicate that a rudimentary Rahit was evolving prior to the founding of the Khalsa; contemporary sources fail to deliver an authenticated 1699 version; and post-1699 sources demonstrate that much of the Rahit crystallized during the eighteenth century. Post-1699 sources also indicate that the discipline as a whole has ever since continued to mutate. In response to changing circumstances it has predictably introduced items which earlier versions lack, amended some which have come to be unacceptable in their original form, and discarded others which could no longer be sustained. This should not suggest, however, a process of change so radical that the Rahit of today bears little resemblance to its early eighteenth-century precursor. Plainly this is not the case. The fact that the Rahit testifies to an ongoing evolution quite rightly implies continuity, a continuity which can easily be traced throughout the entire history of the Khalsa.<sup>2</sup>

Pre-1699 sources do little to complicate the issue because there is little in them which one identifies as typical Rahit material. Attention has frequently been drawn to an apparent difference in the spirit and general approach which evidently distinguishes the practice of the tenth Guru from the teachings of the first (the so-called 'transformation of Sikhism'). This particular controversy is essentially irrelevant in that the Rahit is recognisably a product of the later period. The early period, best expressed in the *Adi Granth* collection, is largely concerned with the interior discipline of meditation on the divine Name. This particular emphasis has ever since remained a conspicuous feature of Sikh belief, and as such it finds a place in the Rahit. Ever since the first versions of the Rahit were formally enunciated Khalsa Sikhs have been enjoined to rise at an early hour and meditate on the divine Name. The injunction has, however, become one amongst many. Although it retains a fundamental importance the Rahit which was to emerge during the eighteenth century includes much more than this *Adi Granth* inheritance. A few other items evidently derive from the early practice of the Panth. Most belong to the period of the later Gurus and to the turbulent decades which followed the death of Guru Gobind Singh in 1708.

It was during the fifty years following the death of the tenth Guru that the earliest extant version of the Rahit was committed to writing. This brings us to the rahit-namas, the recorded versions of the formalised Rahit.<sup>3</sup> It has been widely assumed that Guru Gobind Singh himself must surely have instructed scribes to prepare copies of the Rahit which he had

promulgated at the inauguration of the Khalsa. Earlier Gurus had already begun the practice of despatching *hukam-nāmās* or 'letters of command' and the tenth Guru had continued the practice. Although a *hukam-nāmā* might well include instructions of a kind which could have been incorporated in a rahit-nama these 'letters of command' never supplied the comprehensive list which constitutes the latter form. No extant rahit-nama can be safely traced to the lifetime of the Guru himself. All belong to the years following his death.

Sikh tradition acknowledges that the earliest rahit-namas may have been recorded after the tenth Guru's death, but it does not countenance a significant gap. Several rahit-namas claim to derive directly from the words of the Guru himself and in fact the recording took place after he had died the injunctions which they contain express his actual words and authentic intentions. Such is the claim lodged by most of the writers responsible for the earliest versions. One purports to be the work of the Guru's most trusted servant, a faithful retainer who had cared for the Guru during his childhood and who had subsequently remained by his side as a close confidant. Another declares itself to be the record of a conversation held with the Guru shortly before his death in South India. Three different rahit-namas are attributed to Nand Lal Goya, a celebrated poet of the Guru's entourage.

The earliest of these claimants apparently dates from the middle of the eighteenth century (between 1740 and 1765). This is the *Chaupā Singh Rahit-nāmā*, attributed to the tenth Guru's tutor and aide Chaupa Singh Chhibbar. In its extant form it presents considerable difficulties from an orthodox Khalsa point of view, difficulties which seem plainly to explain the general neglect which it has suffered. These include the composite nature of the text (it incorporates narrative anecdotes and apocalyptic prophecy as well as rahit-nama material); its insistence upon traditional deference towards Brahmins (Chaupa Singh was himself a Brahmin); and its embarrassing involvement in the Devi cult. The neglect is thus understandable, but it is nevertheless unfortunate in that no existing rahit-nama carries us nearer to the time of Guru Gobind Singh than this work attributed to Chaupa Singh Chhibbar. It must be added that its value, though considerable, should not raise too many expectations. It emerges almost half a century after the Guru's death and there is insufficient evidence to sustain the claim that its rahit-nama portions are the work of the Chaupa Singh who served as an intimate member of the tenth Guru's retinue. What this means is that the *Chaupā Singh Rahit-nāmā* testifies to a later perception of the role of the Khalsa and the duty of the individual Sikh. It must also be remembered that it represents the views of a group which had once been influential within the Khalsa but which had since become disaffected.

In spite of these shortcomings the *Chaupā Singh Rahit-nāmā* can at least be dated and located within its appropriate context, and we shall be dealing with it in much greater detail as this volume proceeds. Most of the other claimants to an early eighteenth-century provenance are more difficult to fix in terms of time or context. It is obviously safe to assume that like the *Chaupā Singh Rahit-nāmā* they do not derive from the period of Guru Gobind Singh and in the case of the Nand Lal versions their attribution is obviously contrived. If claims to authenticity were to be established it was essential that the relevant text should assert a context involving direct dictation by Guru Gobind Singh. Amongst his retainers none would have better qualifications as an amanuensis than Nand Lal Goya and he thus became a natural candidate for the role of rahit-nama author. The actual texts do nothing to sustain these claims, plainly indicating that they belong to a later period. That is the easy part. The difficult part is to locate them within the decades (or centuries) following the Guru's death, and to identify the groups or individuals who produce them.

One of these later rahit-namas which does permit cautious conclusions is the work variously known as the *Prem Sumārag* or the *Param Sumārag*. This particular manual obviously belongs to the middle years of the nineteenth century, a conclusion which follows from its author's obvious knowledge of the rule of Maharaja Ranjit Singh and from his evident nostalgia for that period. The only outstanding question with regard to dating concerns the precise time of its composition, whether shortly before the British annexation of the Punjab or shortly after that event.<sup>4</sup> The *Sau Sākhīān* or 'Hundred Episodes' also belongs to the same period, though in its extant form it probably emerged a decade or two later.<sup>5</sup> Like the *Chaupā*

*Singh Rahit-nāmā* the *Sau Sākhīān* combines Rahit injunctions with apocalyptic prophecy. As such it was to provide comfort and inspiration to the Kukas in their opposition to the alien British.<sup>6</sup>

Much more difficult to place and evaluate are four brief rahit-namas written in verse form. Two of these rahit-namas are attributed to Nand Lal; one to a disciple variously called Prahilad Rai or Prahilad Singh; and one to Desa Singh, also said to be a contemporary follower of Guru Gobind Singh.<sup>7</sup> This cluster constitutes the principal problem associated with the rahit-namas. Their contents are far too important to be ignored and if we are to trace the growth of the Khalsa satisfactorily it seems imperative that these verse rahit-namas should be firmly fixed in terms of time and context. It is, however, impossible to draw adequate conclusions at this stage. We can certainly detach all four from their purported origins and thereby bring them forward in time. Their language is not that of the period which they claim to represent and the kind of verse which we find in them could scarcely be the work of the highly skilled Nand Lal Goya. But how far forward should they be brought? That precisely is the problem and no sufficient answer has yet been supplied.

The same problem also attaches to one of the two remaining earlier rahit-namas. These two are both brief collections of injunctions expressed in prose. One of them (another of the Nand Lal rahit-namas) is invariably found in association with the *Chaupā Singh Rahit-nāmā* and like its dominant colleague can probably be placed in the middle years of the eighteenth century. The second is attributed to Daya Singh, one of the first five Sikhs to be initiated by Guru Gobind Singh at the inauguration of the Khalsa in 1699. As with the four verse rahit-namas this prose product can safely be detached from its putative author. A nineteenth-century provenance is indicated by the nature of its language, but at this stage any such verdict must be a cautious one.

Whatever their dates and origins these were the formal rahit-namas which existed when representatives of the Singh Sabha reform movement turned their attention to the Rahit late in the nineteenth century.<sup>8</sup> Given their interest in restoring the purity of Sikh doctrine and practice it was inevitable that the Singh Sabha reformers should have directed a portion of their zeal to the Rahit and its formal enunciation. Their task was not easy. The legacy of the two preceding centuries was a sparse one and much of its content was plainly unacceptable to the educated men who led the movement. The Khalsa allegiance of the various rahit-namas may have been obvious, but so too were their many contradictions and the injunctions which no enlightened product of late nineteenth-century education could possibly accept.

One response was to prepare commentaries on the Rahit or on particular features of it, and several of the works published during the Singh Sabha period belong to this category. A prominent example of the genre was Avatar Singh's *Khālā Dharam-Śāstra Sanskar Bhāg*, first issued from Lahore in 1894.<sup>9</sup> A few years later that most influential of all Singh Sabha intellectuals, Kahn Singh of Nabha, published a different kind of response, one which clearly signalled the true nature of the problem.

Kahn Singh's *Guramat Sudhākar*, first issued in 1901, was a compendium of works relating to the person and time of Guru Gobind Singh. Such a collection was bound to include material relating to the Rahit, but how could the rahit-nama wheat be sifted from the chaff and the weeds? Kahn Singh solved the problem by publishing what appeared to be abridged versions of the principal rahit-namas. In reality, however, his selections were expurgated versions rather than abridgements. Portions which were unacceptable were deleted (as well as those which were insignificant) and only those items which matched the reformist philosophy of the Singh Sabha movement were retained. Anything which conflicted with that philosophy must *ipso facto* conflict with the original intention of Guru Gobind Singh. As such it must surely represent interpolation by an enemy, by a deviant, or (at best) by an ignorant Sikh. Purging these excrescences should produce a version of the Rahit much closer to the original version than that of any extant rahit-nama. Although this reasoning was not spelt out it seems clearly implicit in the procedure adopted by Kahn Singh.

Other attempts have subsequently been made to utilise the earlier rahit-namas.<sup>10</sup> It is, however, a method doomed to fail if the objective is to be a comprehensive statement of the

Rahit appropriate to contemporary circumstances. This awareness prompted a lengthy quest for the definitive rahit-nama, one which would draw into a single agreed manual the various injunctions which together constitute the sum total of approved Khalsa practice. Extant rahit-namas could contribute to this process, but alone they must be inadequate. Other sources had to be used for the details which they delivered; and a consensus had to be achieved with regard to inclusion, omission, and the actual form of words. The task was an exceedingly difficult one and the final result bears all the marks of committee procedure. It was nevertheless achieved after several decades of negotiation, a feat of no mean scale.

The attempt made during the Singh Sabha heyday was actually a failure. This was the manual of Sikh rituals published as *Guramat Prakāś Bhāg Sanskāra* in 1915, a work which incorporated Rahit injunctions within proposed orders for various rites and ceremonies. Its failure was implicitly acknowledged in 1931 when the Shiromani Gurdwara Parbandhak Committee (which by then had become the dominant voice in Sikh affairs) appointed a sub-committee to prepare a new rahit-nama. Although a draft was ready within a year the process of discussion was protracted and it was not until 1950 that an agreed version was finally published as *Sikh Rahit Maryādā*.

The brief introductory portion of *Sikh Rahit Maryādā* appropriately offers a definition of a Sikh.

A Sikh is any person who believes in God (*Akal Purakh*); in the ten Gurus (Guru Nanak to Guru Gobind Singh); in Sri Guru Granth Sahib, other writings of the ten Gurus, and their teachings; in the Khalsa initiation ceremony instituted by the tenth Guru; and who does not believe in any other system of religious doctrine.<sup>11</sup>

The remainder of the manual is divided into two sections, a lengthy 'Personal code' and a much shorter 'Panthic code'. The former includes instructions concerning modes of personal devotion; gurdwara worship and administration; approved methods of reading the sacred scripture; practices which are either enjoined or proscribed; and orders to be followed in the conduct of birth and naming-ceremonies, marriage, and funerals. The second section consists largely of the order to be observed in conducting the Khalsa initiation ceremony (*amrit sanskāra*). Several basic injunctions are incorporated within this rite as portions of the homily delivered to all who receive initiation. The manual concludes with a brief section on penalties (*tanakhāh*) to be imposed for violation of the Rahit.

Although *Sikh Rahit Maryādā* has stood the test of thirty-five years remarkably well there are some predictable qualifications which must be added. For some the problem has been the evident fact that whereas the manual defines normative Sikh behaviour operative practice is very different. The answer to this particular objection is, of course, that such manuals are by definition normative statements and that as such they serve to stabilise religious practice in the quicksand world of ignorance and self-interest. A second difficulty is that although *Sikh Rahit Maryādā* grapples with the problem of the so-called Sahaj-dhari (or non-Khalsa) Sikh it finally fails to provide a satisfactory place for the latter. To this the answer must be that *Sikh Rahit Maryādā* is, after all, a statement of Khalsa practice. It does not pretend to cover the needs of the uninitiated who yet regard themselves as Sikhs.

These are, however, questions which must await later investigation and analysis. The purpose of the present volume is to present and examine the earliest of the extant rahit-namas. It is thus to Chaupa Singh and the rahit-nama bearing his name that we now turn.

#### A neglected tradition

Chaupa Singh is one of the Panth's enigmas. Although tradition attributes to him a role of fundamental significance in the emergence of the Khalsa he has attracted little attention in the intervening centuries. Kahn Singh Nabha expresses a widely-held view:

Chaupa Singh: This respected person was the tenth Guru's tutor (*khidāwā*) and a loyal Sikh of the Satguru. He compiled a rahit-nama which has been extensively corrupted by ignorant Sikhs.<sup>12</sup>

Kahn Singh's two sentences exemplify the treatment which Chaupa Singh has typically received. Although it is respectful it is also brief and implicitly discouraging. Chaupa Singh

recorded a rahit-nama, but it has been grievously disfigured by careless amendment and mischievous interpolation. There is nothing more to say.

Kahn Singh's dismissive treatment is perhaps surprising, particularly in view of the fact that he elsewhere cites passages from the *Chaupā Singh Rahit-nāmā* as if they were safely authentic and orthodox.<sup>13</sup> He does, however, represent a general view and normal practice. The rahit-nama attributed to Chaupa Singh may be occasionally quoted, but with rare exceptions it and its putative author receive scant attention.<sup>14</sup> This, surely, is surprising. The Rahit is absolutely fundamental to the history and continued existence of the Khalsa, and one might well have expected that a work claiming to be its first recorded expression would attract close analysis. There are, as we shall see, reasons for this neglect, though they are not reasons which sufficiently justify it.

The two principal sources for material relating to Chaupa Singh are the rahit-nama itself and another work belonging to the same family tradition. This latter work is Kesar Singh Chhibbar's *Bansāvalī-nāmā dasān pātāhān dā*, a chronicle of the ten Gurus and the early eighteenth century, written in clumsy Punjabi verse and completed in 1769.<sup>15</sup> Details concerning Chaupa Singh's family connections are confirmed and supplemented by the *Bhaṭṭ vāhī multānī sindhī*.<sup>16</sup> These sources identify him as Chaupati Rai, a Chhibbar Brahman whose ancestral home was Kariāla village in Jhelum District.<sup>17</sup> His grandfather Gotam had become a Sikh and was followed in this allegiance by his two sons. The elder of the two, Pera by name, was Chaupati Rai's father. Praga, the younger son and uncle of Chaupati Rai, earned distinction as a soldier serving under Guru Hargobind and fathered a lineage which included several prominent servants of the Gurus.<sup>18</sup>

While still a child Chaupati Rai was dedicated by his parents to the service of Guru Har Rai. During the period of Guru Tegh Bahadur he was employed as *khidāwā* to the infant Gobind Singh<sup>19</sup> and according to the rahit-nama he was also entrusted with the task of teaching him his Gurmukhi and Takri letters.<sup>20</sup> The rahit-nama and the *Bansāvalī-nāmā* both claim that he was the first person to receive the new Khalsa baptism from Guru Gobind Singh,<sup>21</sup> a claim which must be treated with scepticism. It can, however, be acknowledged that he would have received initiation at some stage and that the name Chaupa Singh would have been assumed at this time.

Having identified Chaupa Singh as first initiate the Chhibbar tradition subsequently lodges its second claim on his behalf. Kesar Singh briefly describes in the *Bansāvalī-nāmā* how the Guru decided to have the Khalsa code of conduct (the Rahit) codified and recorded. For this important task Chaupa Singh was chosen and was thus responsible for preparing the first rahit-nama.<sup>22</sup> Shortly thereafter he assisted in escorting the women of the Guru's entourage to Delhi where he remained until his death in 1723. This is said to have occurred as a result of a fracas in which a Muslim faqir was killed by followers of Mata Sundari's adopted son Jit Singh. Sixty Sikhs were arrested with Jit Singh by the Mughal authorities and on Magh *sudī* 4, S.1780, all were executed. Chaupa Singh was one of the sixty.<sup>23</sup>

The Chhibbar tradition that Chaupa Singh was selected by Guru Gobind Singh to produce the first rahit-nama is related by Kesar Singh in the following terms. Shortly before the siege of Anandpur and its evacuation the Guru responded to requests from his Sikhs by commanding Chaupa Singh to write a rahit-nama. When Chaupa Singh humbly professed insufficient competence for so weighty a responsibility he was reassured by the promise that the Guru himself would inspire and direct the words which he uttered. Dutifully he recorded a rahit-nama comprising 1,800 injunctions. A copy was made by a Sikh named Sital Singh Bahrupia and taken to the Guru for his imprimatur. A second copy was then prepared by a Sud Sikh and this too was certified by the Guru.<sup>24</sup>

One of the extant versions of the rahit-nama disputes this account, claiming in an appended introduction that the task was undertaken by a group of trusty Sikhs who had been approached by others seeking clarification of the Rahit. Having prepared a rahit-nama on their own initiative they presented it to the Guru and secured his ready approval.<sup>25</sup> The colophons of all the extant versions agree, however, in reserving the honour of having prepared it to Chaupa

Singh.<sup>26</sup> With this uncertain support from the extant text Kesar Singh Chhibbar has conferred on the Panth the tradition that its first rahit-nama was the work of his relative Chaupa Singh.

Although there subsequently appeared other rahit-namas claiming to reproduce the Guru's actual words the Chhibbar tradition has managed to survive. In 1881 it was resurrected by Baba Sumer Singh of Patna in his *Srī Gurū pad prem prakāś* and has sustained a fragile existence ever since.<sup>27</sup> Two related reasons may account for its survival, neither of them dependent on the specific claims advanced by Kesar Singh or the extant text. The first is a hypothetical argument based on the assumption that ritual behaviour necessarily attracts a doctrine of authority. Observance of the Rahit lies at the very heart of the Khalsa tradition and loyalty to the tradition requires that contemporary practice should faithfully reflect the Rahit actually delivered to the Panth by Guru Gobind Singh. The conviction that the contemporary expression of the Rahit corresponds to the Guru's stated intention would be confirmed and vastly strengthened if the latter could be established on the basis of an authoritative text. This, unfortunately, is not possible, but it is nevertheless entirely natural that a yearning for such authority should persist. Under such circumstances any plausible claim that the Guru commissioned a rahit-nama must exercise a strong appeal.

Deduction proceeding from this sentiment has provided a second reason for the survival of the tradition. It has been claimed that, although conclusive evidence is lacking, a decision by the Guru to record the rahit in a permanent form may nevertheless be regarded as an intrinsic likelihood. This argument begins with the wholly credible assumption that the Guru must surely have instructed his followers in the duties of their Khalsa allegiance. The Khalsa was plainly intended to be a visibly distinctive order and if anything resembling a formal inauguration took place it must certainly have been accompanied by a declaration of the means whereby its distinctive identity would be made manifest to all. It can thus be assumed that an early version of the Rahit would have been enunciated during the lifetime of the Guru.

From this first assumption the argument proceeds to a second. An oral presentation, however frequent, could scarcely serve the needs of a dispersed and growing community of disciples. Something more would be required if the requirements of the Rahit were to be effectively communicated. Randhir Singh argues that when the Guru instituted a new rite of baptism in order to combat the masands he must certainly have had a rahit-nama prepared in order to provide a convenient and permanent record of the new discipline. This would have been needed as a manual of instruction for the five-man baptismal teams (*jathā*) which he thereafter sent around the area occupied by his followers.<sup>28</sup> Others who might hesitate to endorse the specific details of Randhir Singh's argument nevertheless accept the general proposition, conceding that the need for a written code of conduct would be at least 'highly probable'.<sup>29</sup>

In this manner it is argued that a decision by Guru Gobind Singh to commission a rahit-nama is, to say the least, a strong likelihood. From this assumption it is but a small step to accepting the credentials proffered by the first of the traditional claimants. Some may hold back, but others do not: 'It can certainly be accepted,' writes Piara Singh Padam, 'that Chaupa Singh (martyred in S.1780) must have written a rahit-nama...'<sup>30</sup> The tradition lives on. It is, however, only the report concerning Chaupa Singh which has thus survived. The actual text in its extant form is treated rather differently. As we have already noted Kahn Singh's opinion was that the extant text represents a seriously corrupted version of the *Chaupā Singh Rahit-nāmā*.<sup>31</sup> Others even more sceptical suggest that it may be something quite distinct from Chaupa Singh's original product. It may be relatively early, but insofar as it purports to be the work of Chaupa Singh it is spurious.<sup>32</sup>

Although these opinions are normally stated without supporting evidence it is not difficult to deduce what the reasons might be. Five can be identified:

1. *Structure*. The first is that the extant text is obviously a composite work drawn from at least three different sources. Having begun as a formal rahit-nama presenting a regular series of injunctions the text switches to a narrative sequence.<sup>33</sup> It subsequently returns to its formal presentation of the Rahit,<sup>34</sup> but then abandons it again for another extended narrative

sequence.<sup>35</sup> This concludes the material attributed to Chaupa Singh.<sup>36</sup> The actual text, however, continues. The manuscripts, having done with Chaupa Singh, proceed with a brief prose rahit-nama attributed to Nand Lal.<sup>37</sup>

With this appended contribution the manuscripts finally conclude. Plainly they derive from more than one source and the text which they record cannot possibly be regarded as the original work of a single writer. Even if the several components of the Chaupa Singh portion are to be accepted as the work of one author this can only be done by arguing that this author originally prepared two separate texts, one a rahit-nama and the other a narrative. From each of these sources a later compiler might then have extracted two separate portions and recorded them as a four-part composite text. In other words, even if the *Chaupā Singh* material is the authentic work of Chaupa Singh Chhibbar one must still postulate a subsequent copyist making selective use of the material. On structural grounds it is impossible to regard the extant text as the unmediated product of a single author.

2. *Doctrine*. A second reason for rejecting the extant text as the unadulterated work of Chaupa Singh is presumably the presence of attitudes and injunctions which conflict with twentieth-century orthodoxy. A prominent example is provided by the following item.

Any Gursikh who is a Brahman should receive twice the service [and consideration that other Sikhs receive. He who renders such service] shall earn a double reward.<sup>38</sup>

The rahit-nama's attitude towards Muslims is similarly unacceptable to orthodox ideals.

A Gursikh should never touch a Muslim woman. He should never become friendly with a Muslim, nor should he trust his word. Never drink water from the hands of a Muslim and do not sleep in the company of Muslims. Never trust the oath of a Muslim. . . .<sup>39</sup>

The notion that Guru Gobind Singh could have sanctioned privilege for Brahmans or the contemptuous ostracising of all Muslims is unthinkable. No work inspired by the Guru could possibly include such instructions. If the rahit-nama is truly the work of the Guru's servant Chaupa Singh then these injunctions and others like them must surely be later interpolations. Conflict with later orthodoxy is also implied in some notable omissions. These include the text's failure to mention the *pañj kakke* (the five K's)<sup>40</sup> and the absence of a distinctive marriage ritual.

3. *Influence of the Devi cult*. The *Chaupā Singh Rahit-nāmā* relates, as if it were authentic, the notorious story that Guru Gobind Singh was persuaded to seek the blessings of Mata Devi (the goddess Kali or Durga) on his new Panth by celebrating the traditional *hom* or fire-ritual.<sup>41</sup> Although this particular narrative has been omitted by both the *SRL* and *PSP* copyists the numbering sequence running through the rahit-nama clearly demonstrates that it was a part of the version or versions from which they were working. The inclusion of the story, though unsurprising in an eighteenth-century Sikh work, inevitably detracts from the rahit-nama's claims to authenticity in the eyes of twentieth-century readers. All who share the Singh Sabha inheritance must reject this story as spurious, and with it any claim that the extant *Chaupā Singh Rahit-nāmā* is reliable as history.

The Puranic cosmology introduced towards the end of the rahit-nama will presumably fall under the same condemnation.<sup>42</sup> Although the strong Puranic element in the *Chaupā Singh Rahit-nāmā* seems plainly to derive from the influence of the Dasam Granth it was generally unacceptable to Singh Sabha orthodoxy and would thus be regarded as another reason for treating the rahit-nama as dubious in origin or corrupt in terms of its extant text.

4. *Chhibbar interests*. A fourth reason which might well be offered by the proponents of an interpolation theory concerns the unctuous references to Chhibbar Brahmans which appear in both narrative portions of the *Chaupā Singh* text.<sup>43</sup> These are plainly intended to serve a family purpose, asserting on behalf of its members a claim to special deference within the Panth. Although Chaupa Singh was himself a Chhibbar this could scarcely explain the presence of such flattery in an original work commissioned and approved by the Guru. How could Guru Gobind Singh possibly inspire or sanction such self-interested claims?

5. *Language*. Finally there is the language of the rahit-nama. Piara Singh Padam questions the authenticity of the extant text on the grounds that its language and style are later than the usage current during the time of Guru Gobind Singh.<sup>44</sup> Another feature of the language which

might also raise doubts concerning the extant text is its Lahndi impress. It is true that Chaupa Singh came from a Lahndi-speaking area. It is, however, unlikely that a key work prepared in the darbar of Guru Gobind Singh and under his supervision would have used Lahndi forms so freely or incorporated elements drawn from Pothohari. One might well have expected the Punjabi to be more strongly Majhi or Doabi, with a possible tendency towards Braj. The Lahndi content of the language suggests either a work composed in the area north-west of Lahore or one which was subsequently revised there.

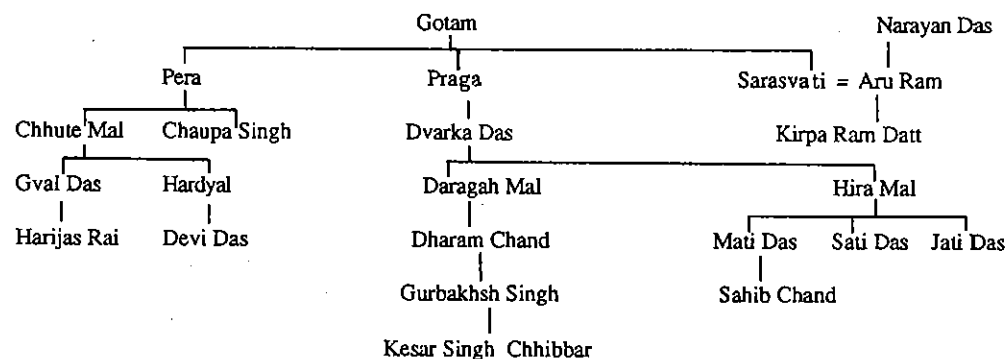
These five objections constitute the case which may be made against accepting the extant text as a rahit-nama prepared by Chaupa Singh Chhibbar under the direction of Guru Gobind Singh. In one respect the work is regarded as highly commendable. More than any other rahit-nama it demonstrates a conscious dependence on the sacred scriptures, a dependence illustrated by frequent quotation from both the Adi Granth and the Dasam Granth.<sup>45</sup> This alone, however, cannot establish its credentials. The consensus opinion thus appears to be that the text's claim to authenticity must be rejected. The only major disagreement lies beyond this common acceptance. Whereas some regard the extant text as a seriously corrupt version of an authentic *Chaupa Singh* original, others tentatively suggest that it may have nothing at all to do with him.

The truth of the matter appears to be rather more complex than either of these simple explanations, and the challenge which it presents is unavoidable. If the extant text is to yield any information of value it is obviously essential that we unravel this complexity, endeavouring thereby to locate the text's various components in terms of date, place, and intention. A prior issue involved in this unravelling process is the family background to which reference has already been made. The first step in our analysis must therefore be an examination of this background and of the distinctive tradition which it had evidently developed during the first half of the eighteenth century.

#### The Chhibbar connection

Chaupa Singh was a Brahman of the Chhibbar *got*, a descendant of Gotam Chhibbar and member of a family which exercised considerable influence during the period of the later Gurus. This influence was to dwindle into insignificance during the turbulent years following the death of Guru Gobind Singh in 1708, leaving its heirs with memories of a lost eminence and with a dismayed contempt for the Khalsa leadership of the mid-eighteenth century. The decline in Chhibbar fortunes during the eighteenth century is important, for it was to mould the distinctive Chhibbar tradition which informs much of *Chaupa Singh Rahit-nāmā*.

The Chhibbars are a Jammu *got* and Gotam was a resident of Kariāla village in the neighbouring Jhelum area. He produced the following lineage<sup>46</sup>:



Many of these names appear in the extant text of the *Chaupa Singh Rahit-nāmā* and it requires only a cursory reading to recognise the self-conscious Chhibbar awareness which has prompted

their introduction. This is particularly marked in the two narrative sections, both of which stress the devoted loyalty of Chhibbar Brahmans to the later Gurus and the trust which the Gurus bestowed on them in recognition of their services. Chaupa Singh himself is cast in a role vastly more exalted than that of a mere scribe. Together with another Chhibbar he is responsible for the tenth Guru's early education;<sup>47</sup> he plays a leading part in assisting the Guru during the first ceremony of kes baptism and is himself the first initiate;<sup>48</sup> he is always at hand as an amanuensis<sup>49</sup> and as the closest of the Guru's personal servants;<sup>50</sup> and finally he is the one chosen above all others as worthy to record the Khalsa Rahit.<sup>51</sup>

These claims may or may not be true. The issue which concerns us at this point is the extent to which they contribute to a Chhibbar reputation for faithful service and nearness to the Guru. This, plainly, is their intention and the message is repeatedly reinforced by laudatory references to other Chhibbars, scattered through the narrative portions of the text. The list is as follows:

	ChS section Nos.
Daragah Mal and Hira Mal <sup>52</sup> – servants of the seventh Guru	171, 584
Mati Das and Sati Das – loyal servants of the eighth and ninth Gurus – accompany the ninth Guru to martyrdom	171, 584 159, 162, 265
Kirpa Ram – taught the tenth Guru Persian	158
Devi Das – delivers daily homilies in the darbars of the ninth and tenth Gurus – prominent in conducting the funeral obsequies for the ninth Guru – determines the auspicious time for the tenth Guru's consecration – commanded to find Brahmans for the fire-ritual – comforted by the Guru – expounds the ancient scriptures	158, 174 167 169 209 236ff 615
Sahib Chand and Dharam Chand – appointed to high office by the tenth Guru – participate in administering the first kes baptism – included in a group of prominent Sikhs	170-173 179 573
Dharam Chand (separate mention) – instructed to promulgate edict against masands – consulted by the Guru – praised and reassured by the tenth Guru – asked to deposit money in the treasury – questions the Guru concerning the Khalsa – summoned to record a mystic revelation	186-188 236 583-586 599 604 612
Gurbakhsh Singh – commissions a copy of the rahit-nama	643

It is an impressive list, one which becomes all the more impressive when the references are read in full and the actual ranks of individual Chhibbars are noted.<sup>53</sup> Four of them (Daragah



Mal, Mati Das, Sati Das, and Sahib Chand) served as divans under the later Gurus, apparently establishing a family monopoly of the highest position in the Guru's administration. The effect of the writer's strategy is further enhanced by the paucity of references to other Sikhs. Kirpal Singh, maternal uncle of the tenth Guru (and a patron of the Chhibbars), is mentioned in four places, but the few others who fleetingly appear are limited to one or two notices. The message is clear. The Chhibbar family (so it is claimed) possesses a record unparalleled for its faithful service to the Gurus and this record demands recognition.

The various individuals and incidents noted in the *Chaupā Singh Rahit-nāmā* also appear in that other product of the Chhibbar tradition, Kesar Singh's *Bansāvalī-nāmā dasān pāisāhīān da*. The two versions of the tradition do not always correspond in terms of detail, but the general resemblance is nevertheless close and there can be no doubt that the *Bansāvalī-nāmā* shares a common source tradition with the narrative portions of the *Chaupā Singh Rahit-nāmā*. The two works overlap in terms of content and correspond completely as Chhibbar manifestos. This is scarcely surprising. Kesar Singh was the son of Gurbakhsh Singh Chhibbar, identified in the colophon of the surviving *Chaupā Singh Rahit-nāmā* manuscripts as the person who commissioned the recording of the extant text.<sup>54</sup>

According to its own testimony the *Bansāvalī-nāmā* was begun in Jammu City on Savan *sudī* 14, S.1826, and completed in the remarkably short space of two months on Asu *sudī* 11, S.1826.<sup>55</sup> If this claim is correct (and it presumably refers to a final copying of an earlier draft) the work reached its final form during the monsoon months of 1769.<sup>56</sup> As its complete title indicates the *Bansāvalī-nāmā* purports to be a chronology of the ten Gurus. It comprises fourteen sections, one for each of the ten Gurus with the remaining four allocated to Banda, Jit Singh, Mata Sahib Devi, and sundry contemporaries. Its rambling poetry consists of 2563 stanzas, unevenly distributed over the fourteen sections. For his sources Kesar Singh used a *Bālā* janam-sakhi, the *Bachitra Nāṭak*, a *vāhī* from the tenth Guru's treasury, Puranic traditions, and abundant hearsay.<sup>57</sup>

In his introduction to the published text of the *Bansāvalī-nāmā* Rattan Singh Jaggi draws attention to several features of the work.<sup>58</sup> Two of these are of particular interest with reference to the attitudes and material which it shares with the *Chaupā Singh Rahit-nāmā*. First there is the clumsiness of its historical method, a style which lacks order and balance. Numerous dates are given, but many of these cannot be checked and like some of the author's claims they are often open to doubt. This is a feature which one expects to find in a work informed by family bias and extensively based upon hearsay. Jaggi acknowledges, however, that the work may contain trustworthy information which is available nowhere else, a view which Dr Ganda Singh confirms.<sup>59</sup> The same cautious approach must be applied to those parts of the *Chaupā Singh Rahit-nāmā* which deal with past history. It would be rash to read them uncritically; and it would be unjust to dismiss them out of hand.

Information of this kind, however, is not the principal contribution offered by the *Chaupā Singh Rahit-nāmā*. It is not the historical past but rather the contemporary present which it most usefully conveys. This leads us to a second point made by Rattan Singh Jaggi. Kesar Singh, in dealing with what he viewed as the dire circumstances of the contemporary Panth, identifies four varieties of Sikh - the *Dīdārī*, the *Mukāṭā*, the *Maikī*, and the *Murīd*. These four categories are obviously drawn from the shared Chhibbar tradition, for they also appear in the *Chaupā Singh Rahit-nāmā* and will require our closer attention in that context.<sup>60</sup> The message communicated by this fourfold division of the Panth is that disarray has increasingly overtaken the Panth during the course of the eighteenth century and that worse is yet to come.<sup>61</sup> The latter sections of the *Bansāvalī-nāmā* are shot through with pessimism, implicitly contrasting the qualities of Chhibbar service with the shameless deceit of those who dominate the Khalsa during the middle years of the eighteenth century. It is a view which comes through even more strongly in the *Chaupā Singh Rahit-nāmā*. In the *Bansāvalī-nāmā* the Chhibbar verdict is hedged with detail. The rahit-nama, ignoring much that is superfluous, projects it in sharp focus.

The relevance of the Chhibbar tradition is most obvious when we are dealing with the narrative portions of the *Chaupā Singh Rahit-nāmā*. This does not mean, however, that it is

irrelevant with regard to the two sections which formally enunciate the Rahit. It is important to these Rahit sections for at least two reasons, the first of them one which helps us clarify the true nature of the rahit-nama. We have already noted its pro-Brahman injunctions as one of the features justifying the claim that the extant text has been interpolated.<sup>62</sup> In the light of the rahit-nama's Chhibbar impress this claim must be treated with caution. The Chhibbars were self-consciously Brahman and items which accord with this attitude should probably be regarded as natural features rather than as interpolations.

A second reason for relating the Chhibbar tradition to the Rahit sections is that it provides significant assistance in locating and dating these sections. The extant text may be composite in origin, but the person who drew its various components into a single manuscript must obviously have selected material which met with his approval. This means that the extant text stands, in its own right, as testimony to the views of the person who contrived it and of those who subsequently arranged for it to be copied. The narrative portions of the text confirm and greatly extend the information briefly stated in the colophon. They identify the extant text as a Chhibbar product recorded soon after the middle of the eighteenth century. This does not necessarily identify the actual origin of the rahit sections, but it does demonstrate that for one section of the Panth they were regarded as authoritative during the middle years of the eighteenth century. This is a substantial gain.

## II. TEXT

### Manuscript copies of the *Chaupā Singh Rahit-nāmā*

Manuscript copies of the *Chaupā Singh Rahit-nāmā* are exceedingly rare and it appears that no manuscript from the eighteenth century now survives. This scarcity presumably reflects the long-standing doubt attached to the text's credentials. It may also derive from the subsequent appearance of the briefer rahit-namas combining crisp presentation with the same insistent claims to authenticity.<sup>63</sup> The lengthy *Prem Sumārag* has suffered a fate similar to that of the *Chaupā Singh Rahit-nāmā*.

Although efforts have been made by various organisations and individuals to locate and list extant Punjabi manuscripts it is evident that by no means all have yet been brought to light. Private collections and small gurdwaras still hold manuscripts which appear in no list or catalogue and it is possible that such owners may yet produce additional copies of the *Chaupā Singh Rahit-nāmā*. It is obvious, however, that the number can never be substantial. Indeed the number of extant manuscripts has recently declined. Until mid-1984 an eighteenth-century manuscript was held by the Sikh Reference Library in Amritsar. The Sikh Reference Library was housed in the Golden Temple complex and when the Indian Army launched its Operation Bluestar assault on the complex in June 1984 the library suffered serious damage. Amongst the many manuscripts destroyed on that occasion was the only surviving eighteenth-century manuscript copy of the *Chaupā Singh Rahit-nāmā*.

The Sikh Reference Library manuscript was one of only four located during the preparation of this text and translation. Two of those which survive are held by research libraries in Amritsar and the fourth is accessible through a published edition. All four record (or recorded) the composite four-part text narrative. The destroyed manuscript and the two surviving library copies append the prose *Nand Lāl Rahit-nāmā*, and it seems likely that the same also applies to the source of the published edition.

The published edition is the version included in Piara Singh Padam's collection entitled *Rahit-nāme* and discussed below as the *PSP* text. Another version appears in a cyclostyled document edited by Shamsher Singh Ashok and issued privately in October 1979 under the title *Gurū Khālse de Rahit-nāme*. This latter version is unsupported by any description of its origin or by satisfactory evidence that it represents a faithful copy of the actual manuscript. It

has accordingly been omitted from the analysis which follows.

### 1. The Sikh Reference Library text (SRL)

The manuscript destroyed during Operation Bluestar was one of two copies which dominate the text presented in this volume. Prior to its destruction the manuscript was catalogued as number 6124 in the Sikh Reference Library.<sup>64</sup> Fortunately a copy was made and carefully checked during the preparation of this text and translation. (A photocopy of this hand-written copy has been lodged with the library of Guru Nanak Dev University, Amritsar.) The version which the manuscript recorded was extensively used in determining the Gurmukhi text and the description of the manuscript which follows was written in draft before the assault on the Golden Temple took place.

The SRL manuscript owed its considerable distinction not merely to its eighteenth-century origins but also to the fact that it was explicitly identified in terms of date and place. The colophon which concluded the complete manuscript stated that it was copied in Jind City and completed on Chet *sudī* 14, S.1821 [1765 A.C.].<sup>65</sup> There is no reason to mistrust this claim.<sup>66</sup> The appearance of the manuscript (both paper and script) was compatible with it and a comparison with other versions (particularly the PSP text) strengthens the impression of an eastern Punjabi copying material from the western Punjab. Whereas the PSP text remains generally faithful to Lahndi and Majhi usage, the Sikh Reference Library text tended occasionally to slip into eastern forms.<sup>67</sup>

The manuscript held by the Sikh Reference Library comprised 112 folios, each of them 175 mm. wide and 130 mm. from top to bottom. At some stage the folios had been cropped. This was evident from the fact that trimming had cut through some of the folio numbers. The first eight folios were unnumbered, and all eight were blank except for brief entries on the obverse sides of the first and sixth, and the reverse side of the seventh. On the obverse side of the first folio the accession number 6124/2472 and brief table of contents had been entered, presumably when the manuscript was received into the Sikh Reference Library. The number 6124 had been written again on the obverse side of the sixth blank folio; and on the reverse side of the seventh folio the copyist had practised his hand by writing most of the letters of the Gurmukhi alphabet in sequence.

These eight folios were followed by 104 numbered folios bound in ten fascicles of ten folios each plus four terminal folios.<sup>68</sup> The text of the *Chaupā Singh Rahit-nāmā* began on folio 1a and continued through to line 8 of folio 96b. The *Nand Lal Rahit-nāmā* commenced in the same line and concluded as line 8 of folio 104a. On folio 104b a later, cruder hand had inscribed a few lines from a *savayyā*. The manuscript had been bound with cloth and the cloth had subsequently been covered with paper. Pasted on the inside of the rear cover was a five-line fragment from a manuscript copy of a *Bālā* janam-sakhi. The binding was broken and some folios were loose, but the manuscript was otherwise in excellent condition. Its paper was *desī*, well preserved but obviously old enough for the S.1821 date inscribed in the colophon.

Up to folio 30 each side had eight lines of script. Folios 34, 37 and 58 also had eight lines on each side and folio 100b had ten. The remainder had nine lines per side until the text finally concluded on the eighth line of folio 104a. Each line had 20-30 letters (normally 23-25). The copyist's ink, a dense black throughout most of the manuscript, weakened towards its conclusion.

The script was generally clear and well-formed, although it tended (like the ink) to deteriorate towards the end of the manuscript. The points at which uncertainty occurred were usually instances where two Gurmukhi forms closely resembled each other. Pairs which were sometimes difficult to distinguish were *ibh*, *thib*, *glrā*, *thir*, *almi*, and *kuibh*.

Normal conventions for the period were observed in word and sentence formation. The ending of each sentence, injunction, or item in a list was marked by *do dāṇḍe* (two vertical strokes), but there were no other breaks within each line of script. Words were run together and divided at the end of each line without regard for syllable construction. If a line-ending occurred immediately before a *kannā* the latter was represented by a small circle inscribed in the right margin. Whenever the same letter terminated a sentence it coalesced with the first

stroke of the *do dāṇḍe*.

The only conjunct form was the abbreviated *rārā* (*r*). It was, however, used with greater frequency than one would find in modern Gurmukhi. The nasal *tipptī*, by contrast, was used less frequently than modern pronunciation requires. The *adhik* signifying duplication was not used.

The copyist's principal weakness was a tendency to omit letters, words, phrases, complete lines and complete injunctions. He had, however, taken the trouble to revise his work and had rectified many of his omissions by recording them in the margin (normally the top margin) with crosses in the text to indicate the actual location of the mistake.<sup>69</sup> Letters which had occasionally been omitted as he moved to a new line were normally missed in the revision process.

Two omissions were particularly conspicuous, one evidently the result of carelessness and the other presumably deliberate. The careless omission concerned the section numbers which were obviously incorporated in an early version of the *Chaupā Singh* text. At some stage soon after it was first compiled the *Chaupā Singh* text was divided into brief sections ranging from single sentences to lengthy paragraphs. These were numbered in a sequence which in its extant form extends from 1 to 647.<sup>70</sup> This, however, was evident only from the second and later of the two major versions (the GNDU manuscript). The SRL manuscript recorded only a few of the section numbers. This it did erratically as far as number 40 on folio 9a. A lengthy gap then followed until the sequence was resumed at number 170 on folio 38b. This pattern of interrupted sequence continued with lengthy gaps until it finally terminated with number 520 on folio 71b. A second sequence began on folio 72a but soon ended with number 11 on folio 72b. A comparison with the consistently numbered sequence of the later GNDU manuscript indicates that several of the numbers which were included in the SRL text were actually misplaced.

The second major omission was probably made deliberately for doctrinal reasons. It is clear from the complete numbering sequence that when the numbers were first added the text included a narrative which may well have seemed offensive to the SRL copyist. This is the story of how Guru Gobind Singh was allegedly persuaded to seek the blessings of Mata Devi by commissioning a *hom* fire ritual.<sup>71</sup> The SRL copyist (or an earlier version on which he was dependent) omitted this story together with material which precedes and follows it. The actual break occurred in line 5 of folio 43b at the conclusion of section 185, and the excised portion ran through to the end of section 246. It was immediately evident that some such reduction of the text had taken place as the copyist recorded the number 183 at the end of its appropriate section on folio 43a and number 250 on folio 44b. The PSP and Khalsa College manuscripts also omit the Devi story, though not in precisely the same way as SRL.

In addition to his recurrent omissions the copyist also erred in recording material which clearly had no right to be included. This ranged from simple dittography to the repetition of sentences and the mistaken insertion of four consecutive sections.<sup>72</sup> Where errors of this kind were noticed a yellow substance had been used to obliterate them. In two instances folios were misnumbered,<sup>73</sup> but in each case the sequence was correctly restored on the succeeding folio.

### 2. The Guru Nanak Dev University text (GNDU)

The other major version of the *Chaupā Singh/Nand Lal* text is part of a composite manuscript in the possession of Guru Nanak Dev University, Amritsar. Manuscript number 1018 in the university's library consists largely of a copy of the two works. The scribe gives his name as Harinam Singh Khatri and the year in which he completed his work as S.1913 [1856-57 A.C.].<sup>74</sup> The place where he performed the task is not named.

Manuscript 1018 comprises two separate collections, brought together in a single binding. The first portion is obviously part of an earlier manuscript which was evidently dismantled and divided. This is evident from its folio numbers. In its present form manuscript 1018 commences with a folio numbered 144, initiating a sequence which runs through to folio 271. This section of the composite manuscript comprises a variety of brief works, all of them *rahit-namas* or discourses. It concludes with the *Hāzar-nāmā* (ff.266a-b), Guru Nanak's discourse with Rukandin (ff.266b-269b), and the *Nasihat-nāmā* (ff.270a-271a). Folio 271b is

blank and is followed by three more blank folios, all with margins ruled as for the remainder of the section.

After these blank folios the portion containing the *Chaupā Singh* and *Nand Lal* rahit-namas begins. The break is clear and distinct, marked by a change of paper and hand. This latter portion is itself a composite product comprising two pagination sequences:

- a) The first sequence, which consists of twenty folios, initiates the *Chaupā Singh Rahit-nāmā*. The first folio, recorded in a different hand from the remainder, has evidently been written at a later date to replace a lost folio.
- b) At the end of folio 20b the text continues without any intervening space, but a new hand appears and a fresh numbering sequence begins with another folio 1. This second sequence (obviously the work of Hariman Singh Khatri) proceeds through to the colophon on folio 208a.

The second sequence continues the *Chaupā Singh Rahit-nāmā* and carries it to its conclusion on folio 177a. Folios 177b-195a record a metrical account of the inauguration of the Khalsa, a work which appears to be of Chhibbar provenance but does not form a part of the extant *Bansāvalī-nāmā*. This is in turn followed by the *Nand Lal Rahit-nāmā* (folios 195a-208a) with which the sequence finally concludes. Two blank folios follow the colophon, succeeded by five unnumbered folios in praise of the Gurus. Six blank folios conclude the entire collection. The paper used for these six terminal folios corresponds to that of five blank folios at the beginning of the collection.

Each folio is 108mm. wide and 82 mm. from top to bottom. The first twenty folios of the *Chaupā Singh* section have seven to nine lines per side of each folio (usually eight). The second sequence almost always has eight lines per side. In terms of script and general presentation *GNDU* is even neater and clearer than *SRL*. The entire manuscript is bound in leather-covered cardboard, slightly damaged on the front and considerably dilapidated at the rear.

Although the *GNDU* manuscript is almost a century later than the *SRL* version it supplies, in other respects, a much more satisfactory text. It is complete; it sustains the numbering sequence throughout the entire *Chaupā Singh Rahit-nāmā*; and it is recorded with much greater care than its predecessor. In spite of its significantly later date *GNDU* generally corresponds with the *SRL* text, and whenever the two diverge it is the *GNDU* reading which almost invariably commands acceptance. The *GNDU* copyist is careful where his *SRL* counterpart was frequently lax. Problems, which abound when one is limited to *SRL*, are quickly settled when the *GNDU* text is consulted.

For this reason the text presented in this volume is essentially that of the *GNDU* manuscript. Occasionally a *SRL* reading has been preferred, but such instances are rare. The more important of the variant *SRL* readings are, however, recorded in footnotes and its text is invaluable as a means of confirming the substantial reliability of *GNDU*. Without the testimony of *SRL* we should necessarily regard the comparatively late *GNDU* version with considerable suspicion.

### 3. The Khalsa College text (KhC)

The Sikh History Reference Department of Khalsa College, Amritsar, holds a modern transcription of the combined *Chaupā Singh/Nand Lal* text (manuscript no. SHR 277).<sup>75</sup> The transcription has been rather roughly made in an ordinary school notebook. A letter dated 20/6/41 pasted inside the front cover indicates that it was copied in 1941 from a manuscript held by Gurdwara Takhat Sri Damdama Sahib, Talvandi Sabo (Bhatinda District).

The text recorded in the Khalsa College notebook is very close to *SRL* - so close that it might well be a direct copy.<sup>76</sup> There are numerous minor inconsistencies (such as a tendency to convert *nannā* (n) into *nānā* (n)), but almost all of these could be expected from an inexperienced copyist (and it is clear that the person who copied the Khalsa College text was indeed inexperienced). Obvious errors of the *SRL* text are replicated in the Khalsa College copy, clearly aligning it with the *SRL* and distinguishing it from the other two versions.<sup>77</sup> The one significant difference is that the Khalsa College transcription lacks the reference to Jind City and S.1821 with which the Sikh Reference Library manuscript concluded. This may mean that the latter is an early copy of an even earlier text which was still held at Damdama Sahib in

1941. Alternatively it may mean that the manuscript which was in the Sikh Reference Library was in fact the Damdama Sahib manuscript, transferred to Amritsar after 1941. By accident or inexplicable intention the Khalsa College copyist may have neglected to transcribe the final colophon.

### 4. The Piara Singh Padam text (PSP)

The third of the *Chaupā Singh/Nand Lal* texts is currently accessible only through a sparsely-annotated published edition. Both the *Chaupā Singh Rahit-nāmā* and the prose *Nand Lal Rahit-nāmā* appear in Piara Singh Padam's selection of rahit-nama texts entitled *Rahit-nāme*.<sup>78</sup> In the introduction to his volume the compiler includes a brief note describing the various manuscripts which he used in preparing his selection. The portion of this note which, at first sight, seems to relate to his *Nand Lal* prose text is as follows:

The early rahit-namas of Bhai Nand Lal and Bhai Prahilad Singh were obtained from the house of a granthi living in a village near Anandpur . . .<sup>79</sup>

It seems likely, however, that this refers to the *Prasan-uttar* and the *Tanakhāh-nāmā*, both attributed to Nand Lal and reproduced in Piara Singh Padam's collection.<sup>80</sup> The *Nand Lal* prose text which other manuscripts attach to the *Chaupā Singh Rahit-nāmā* was probably attached to the *Chaupā Singh* text transcribed by Piara Singh Padam.<sup>81</sup> If so, both are covered by the following note:

A manuscript of the Bhai Chaupa Singh Rahit-nama was formerly in the possession of a Chhibbar family of Gujrat (Pakistan). A copy of this dated 1764 A.C. is held by the Sikh Reference Library, Amritsar (no. 6124). A copy was in the possession of Giani Karnail Singh of Amritsar, and from this a copy was made by Bhai Randhir Singh. This is the text which has been used.<sup>82</sup>

It seems safe to assume that Piara Singh Padam has transcribed and published the copy made by Randhir Singh, at least in the case of the *Chaupā Singh Rahit-nāmā*. His text is certainly not a copy of *SRL* and the sequence of names which he gives in his introductory note seems clearly to imply that he is using the latest version rather than the predecessor once held by Giani Karnail Singh. This much seems clear. There are, however, some important questions which are left unanswered:

- a) What is the source of the information concerning a Chhibbar family manuscript formerly held in Gujrat?
  - b) Where is this Gujrat manuscript now?
  - c) When Piara Singh Padam writes that the Sikh Reference Library manuscript is a copy of 'this' version (*is dī ik kāpī*) does he mean a copy of the *Chaupā Singh Rahit-nāmā* in the general sense, or is he referring specifically to the Gujrat manuscript? If the latter, what is the source of his information?
  - d) In what manner did the Karnail Singh manuscript relate to *SRL*?
- It should also be noted that Padam's brief survey of *Chaupā Singh Rahit-nāmā* manuscripts makes no mention of either *GNDU* or the one held by the Khalsa College Sikh History Research Department, nor does it refer to the Damdama Sahib original from which the latter was copied in 1941.

Although Piara Singh Padam's treatment fails to cover these issues a certain amount can be deduced from a comparison of his published text with *GNDU*, *SRL*, and the Khalsa College manuscript. Whereas these three manuscripts present texts which are closely analogous, the *PSP* text is distinctively different. All four can be regarded as representatives of a single extant text, for they all incorporate the same fourfold pattern. There are, however, numerous variants (distinguishing the *PSP* text from the other versions. Four of the variants which deserve notice are the following:

- a) The *PSP* text commences with an introductory prologue which the other manuscripts lack.<sup>83</sup> This prologue offers an account of the rahit-nama's origin which conflicts with that of the manuscript's colophon.<sup>84</sup> It has obviously been appended to an earlier version of the text.
- b) The *PSP* text lacks the erratic passage comprising sections 113-116 which occurs in the other three manuscripts.

- c) Like the *SRL* and *Khalsa College* versions the *PSP* text omits the portion which includes the account of Guru Gobind Singh's alleged *hom* ceremony (194-247). It also omits the lengthy series of anecdotes illustrating the condign punishment awaiting those who oppose or defame the Guru (248-280). In this latter respect it differs from all three of the other versions.
- d) Whereas the *PSP* version concludes with the colophon, the other manuscripts append a supplement. This supplement adds further comment concerning the coming anarchy and records a blessing which the Guru allegedly bestowed on the descendants of a certain Bhai Mittu.<sup>85</sup>

The *PSP* text is slightly shorter than the other three, for in addition to the material noted above under (b)-(d) the text represented by the other three manuscripts is more prone to minor supplements. The word-count, however, is not important. What matters is that a comparison of the two texts plainly suggests a certain relationship and a clear priority. The overwhelming dominance of their common material indicates a common source, one in which the four major *Chaupā Singh* components had already been brought together. Indeed, as we have noted above, it is probably safe to assume that the manuscript utilised by Piara Singh Padam also included the *Nand Lāl* prose *rahit-nama* and that one can accordingly recognise a common source comprising five major components. The differences are nevertheless important. They signal a divergence, one which will require closer analysis in a later section.<sup>86</sup> At this point it is sufficient to note that the language and glosses of the *PSP* version mark it as a later recension than the main text recorded in the other three manuscripts.

#### The origins of the *Chaupā Singh*/*Nand Lāl* text

An examination of the available texts thus indicates shared dependence on a single five-part source, together with some significant variants. The sequence which has emerged may be tabulated as follows:

	Section numbers	GNDU folio nos.	SRL folio nos.	KhC folio nos.	PSP page nos.
Introduction					
Rahit-nama ( <i>Chaupā Singh</i> ) I	1-156	(1a-20b (1a-48b	1a-34b	1a-22b	68-70 70-87
Narrative (Chhibbar tradition) I	157-188	48b-62b	34b-44a	22b-29a	87-92
Rahit-nama briefly resumed	189-204	62b-65b	-	-	92-93
Narrative cont: <i>hom</i> ceremony	205-249	65b-82b	-	-	-
Rahit-nama briefly resumed	250-252	82b-83b	44b-45a	29a-b	-
Anecdotal series	253-267	83b-94b	45a-52a	29b-35a	-
Linking passage	268-285	94b-98b	52a-55a	36b-37a	93
Rahit-nama ( <i>Chaupā Singh</i> ) II	286-568	98b-135b	55a-75a	37a-52b	93-109
Narrative (Chhibbar tradition) II	569-643	135b-174a	75a-94b	52b-67b	109-121
ChS post-colophon addendum	644-647	174a-177a	94b-96b	67b-69a	-
Rahit-nama ( <i>Nand Lāl</i> )	Unnumbered	195a-208a	96b-104a	1a-6b	48-52

This sequence constitutes what may, in a general sense, be regarded as the extant text. The existence of major variants means, of course, that the term 'extant text' is open to an obvious objection. The degree of correspondence is nevertheless sufficiently close to provide a defensible justification and if its general nature is clearly understood the term should prove useful.

At this point, however, attention is to be focused on the individual sections which have been juxtaposed to form the sequence. Our objective must first be to examine them as discrete units, endeavouring to identify their respective origins. Having pursued this issue as far as possible we shall then attempt to reconstruct the process whereby such distinctively different components were linked to form the extant text.

#### 1. *Rahit-nama* (*Chaupā Singh*) I and II

Four of the five major components in the sequence tabulated above together constitute the bulk

of the extant *Chaupā Singh Rahit-nāmā*. It has already been suggested that two of these four components were evidently drawn from a single source.<sup>87</sup> These are the two portions which unambiguously state the *Rahit* (sections 1-156 and 286-568). The two minor clusters of *Rahit* injunctions (189-204 and 250-252) presumably derive from the same source.

It seems most unlikely that the extant text represents the original version of this broken sequence. Had this been the case it would probably have been marked by smoother conclusions and introductions. As it stands the structure of the text (particularly the connections between the various components) gives the distinct impression that the copyist responsible for the composite product is working intermittently from a recorded source at his disposal.

The assumption that the *rahit-nama* portions were derived from a common source is further strengthened by a general correspondence in terms of language. Although the differing intentions of the two sections produces a range of distinctive usages in each case,<sup>88</sup> there is nevertheless a sufficient consistency to support the notion of a single origin. Prominent features which link the two include the adverbial forms *hode bal* and *jathā sakai*, the conjunction *athavā*, the verb *varatanā*, and the adjective *suchet*. The actual content likewise supports the common source theory. Here too the differing intentions produce distinctive ranges of material, but a general consistency remains and one looks in vain for serious incongruity or contradiction.

It therefore seems safe to conclude that the compiler of the extant text drew both of his *rahit-nama* sections from a single manuscript source. This, however, merely disposes of the relatively simple secondary question. The primary question concerns the origin of that single manuscript source and here we encounter serious difficulty. The traditional claim is that it was a work by the tenth Guru's personal servant Chaupa Singh. This simple claim is complicated by the complete absence of a manuscript copy of any work directly attributed to Chaupa Singh; by the consensus view that his *rahit-nama* (if in fact it ever existed) has been extensively corrupted; and by the limited supply of materials for analysis.

Bhai Kahn Singh has already been cited as an example of the consensus view concerning a corrupted original.<sup>89</sup> Elsewhere in *Mahān Kōś* Kahn Singh includes an entry which implies that in his view the corrupting process must have amounted to much more than a series of amendments and interpolations. The second of the *Chaupā Singh Rahit-nāmā* sections is primarily concerned with a detailed examination of what constitutes a *tanakhāh* and who is to be regarded as a *tanakhāhīā*. In Sikh usage *tanakhāh* means a 'religious punishment' or penance imposed for a violation of the *Rahit*, and a *tanakhāhīā* is the person who commits any such offence.<sup>90</sup> According to Kahn Singh these two related terms derive from a period later than the death of Chaupa Singh. The normal meaning of *tanakhāh* is 'salary' and it was *tanakhāh* in the ordinary sense of money, land, or goods which the Mughal authorities bestowed on Sikh leaders of the Lahore and Jalandhar territories in an attempt to shore up their own crumbling authority. Any Sikh who accepted such grants was stigmatised as a *tanakhāhīā* by his self-respecting brethren, the word being used in a contemptuous sense corresponding to 'hireling'. With the passing of time the word underwent a further shift in meaning and came to be applied to those who violated the *Rahit*.<sup>91</sup>

The period to which Kahn Singh refers is presumably 1733-35. It was during these years that the Lahore authorities endeavoured to placate the troublesome Sikhs, notably by offering a *jagir* to Kapur Singh. The shift in meaning from 'hireling' to 'violinist of the *Rahit*' would have required a few more years and it seems safe to assume (if one accepts Kahn Singh's etymology) that the latter meaning would not have been generally current before 1740. One of the two *rahit-nama* sections of the extant *Chaupā Singh* text is firmly founded on the latter meaning and is devoted to defining it in explicit detail. There is no room here for an interpolation theory. The sense of the section is informed by a particular understanding of the key terms *tanakhāh* and *tanakhāhīā*, and if Kahn Singh's argument is carried to its logical conclusion it necessarily follows that the entire section must have been composed after 1740.

There is no evidence which suggests that the two key terms were used in their distinctively Sikh senses any earlier than the period indicated by Kahn Singh and the argument based on his

etymology is accordingly persuasive. It is supported by the length and detail of the two rahit-nama sections, and by some of the concerns which they express. Two such concerns are prominent examples of the kind of content which has prompted interpolation theories. Guru Gobind Singh could never have enjoined eternal enmity towards Muslims, nor could he have sanctioned special privilege for Brahman Sikhs.<sup>92</sup> It therefore follows that injunctions which give expression to such attitudes must necessarily be interpolations. This, however, assumes that the original source was a direct response to the Guru's actual instructions, written within his entourage and personally approved by him. A more convincing interpretation brings the rahit-nama's origins up to the middle of the eighteenth century and there sets them within a Chhibbar context. Vehement hostility towards Muslims was by then well established and pro-Brahman sympathies need cause no surprise if they emanate from a Chhibbar source.

It therefore seems reasonable to postulate a rahit-nama source compiled with the Chhibbar family near the middle of the eighteenth century. It is true that the Chhibbar connection receives only limited support from the actual content of the two rahit-nama sections contained within the extant *Chaupā Singh* text. If, however, we relate them to their context within the extant text this feature of the hypothesis becomes much firmer. The range and detail of the content points to a period well into the eighteenth century. Kahn Singh's etymology indicates a date later than 1740 and the colophon of the SRL manuscript places it prior to 1765. The context of the two sections, possibly supported by their pro-Brahman stance, points to a Chhibbar origin. Although the theory is not one which can be definitively affirmed it is at least plausible. The likelihood appears to be that the source rahit-nama was compiled in Chhibbar circles very close to the middle of the eighteenth century. One nagging doubt which must remain concerns the authenticity of the SRL colophon. There is, however, no evident reason to dispute it.

Does this conclusion destroy the Chhibbar claim, insistently advanced by both the extant text and the *Bansāvalī-nāmā*, that the Guru's servant Chaupa Singh once compiled a rahit-nama? The evidence is not sufficient to disprove this claim, though it falls far short of establishing it. What can be safely affirmed is that the rahit-nama used as a source for the extant *Chaupā Singh* text was not the work of Chaupa Singh Chhibbar. It is possible that he may have compiled or dictated an earlier text, subsequently utilised by a later generation of Chhibbar relatives. That, however, is something which presumably we shall never know.

## 2. Narrative (Chhibbar tradition) I and II

The two main narrative sections present a situation similar to that of the two rahit-nama portions. Both narrative sections can plausibly be traced to the same common source, and the source itself can be set within the Chhibbar family tradition. In the case of the narrative sections there seems to be no room for doubt concerning their Chhibbar provenance. It also appears that their common source (unlike that of the rahit-nama sections) was an oral tradition, not a document.

Four major features are shared by the two narrative sections. Together they point unmistakably to a common source of a particular kind.

a) Common Attribution. Both sections are attributed to Chaupa Singh and both use the specific wording *dās chaupā singh* or *mai[n] dās chaupā singh*.<sup>93</sup>

b) Common Language. Both sections are written in the same vigorous mixture of Lahndi and Majhi. The interlacing of the two dialects is particularly evident in the various tenses of the substantive verb. Both sections fluctuate in their usage, the usage in each case reflecting the dominant concern of the section. Because the first section chronicles the past the Lahndi form which appears is *āhe*, used as a past tense. The second section, by contrast, looks to the future, with the result that frequent use is made of *hosī* and *hosan*. Both sections make repeated use of the idiomatic Lahndi form *bachan hoā*. Both are also distinguished by their shared preference for the titles *sāhib* and *pūran purakh* rather than *gurū*.

c) Common Themes. The following themes appear in both sections:

	Narrative I	Narrative II
The Chhibbars exalted	162, 170-174	583-586
The Muslim threat	159	589-591, 595, 598

The setting apart of the Panth	178, 183, 248-49	570, 590-93, 595-96
The disloyalty of the masands	184-188	590

d) Common Tradition. The fact that both narrative sections derive from a common tradition is most strikingly demonstrated by their shared relationship to Kesar Singh Chhibbar's *Bansāvalī-nāmā*. In the case of the first narrative section the relationship is illustrated by the passages which describe the following incidents:

	<i>Chāupa Singh</i>	<i>Bansāvalī-nāmā</i>
The consecration of Guru Gobind Singh	168-169	9:160-6
The appointment of Sahib Chand and Dharam Chand	170-173	10:25-28
Devi Das's homilies	174	10:13-14, 24, 31
Failure to secure the original Adi Granth	176	10:295-6, 376-7
The institution of kes baptism	178-183	10:305-30
Cheto and other disobedient masands	184-186	10:331-55
The fire ritual to summon Mata Devi	208-235	10:53-175

A comparison of their respective treatments in each instance shows that there are differences of detail which distinguish the *Bansāvalī-nāmā* chronicle from that of the *Chaupā Singh Rahit-nāmā*. When, for example, siropas are presented to Sahib Chand and Dharam Chand the former claims that they were brought by Chaupa Singh, whereas the latter names the bearer as Sadhu Ram.<sup>94</sup> There is, however, a considerable area of close resemblance together with some striking cases of total convergence.<sup>95</sup> Both works enunciate the same four-fold division of the Khalsa in their accounts of the Mata Devi fire ritual;<sup>96</sup> and the *Bansāvalī-nāmā* shares with the *Chaupā Singh Rahit-nāmā* its anxious concern for the status of Brahmans within the Panth.

The pattern of correspondence revealed by this comparison makes the existence of a common source-tradition abundantly clear. The same pattern applies in the case of the second narrative sequence incorporated in the *Chaupā Singh Rahit-nāmā*. The second sequence corresponds to the *Bansāvalī-nāmā* in its repeated use of the key word *raulā* (tumult) as a description of contemporary times; and the two accounts present parallel treatments of the traditional cosmogonic schema with its promise of the Kalki theophany.<sup>97</sup> The fact that the two *Chaupā Singh* narrative sequences belong to the same tradition is illustrated by the reappearance of the four-fold division of the Khalsa in the second sequence.<sup>98</sup> Plainly there is a common tradition, and because each narrative section shares it with the *Bansāvalī-nāmā* they also share it with each other.

Two conclusions follow from this range of common characteristics. The first is that both narrative sections are drawn from the same source; and the second is that it was clearly a Chhibbar source. As we have already indicated, there is no evidence which suggests that this common source existed in the form of a manuscript. Had this been the case it would presumably have been named by Kesar Singh Chhibbar in his list of sources.<sup>99</sup> Kesar Singh mentions no such document. Instead he frequently cites *sunī sunāī* hearsay.<sup>100</sup> This, it seems, was his principal source and this 'hearsay' we can identify, in large measure, with Chhibbar oral tradition. Shared dependence on a mutable oral tradition also serves to explain the numerous differences of detail which distinguish the *Chaupā Singh* and *Bansāvalī-nāmā* treatment of common material. A document would have fixed the details. It would also have conferred a greater measure of verbal correspondence on its two descendants.

Within this oral tradition of the Chhibbar family two distinct interests can be perceived. One was a historical interest, a chronology of the family's past with particular emphasis on its record of service to the Gurus. The other was an interpretation of contemporary events, one which took a particularly hostile view of the Panth's mid-century leadership and predicted a decline into total chaos as a result of its selfish disloyalty. The first of these interests provided the source for all that was recorded in the first of the *Chaupā Singh* narrative sequences. The second narrative sequence continued to draw from this historical tradition, but its primary concern focuses on the family view of contemporary developments. The *Bansāvalī-nāmā* likewise draws from both sectors of the family tradition.



This much seems clear, but once again the role of Chaupa Singh Chhibbar remains uncertain. Although the extant text is insistent in its claims that the narrative material derives from him, reasons for doubting these claims persist. At most we can acknowledge a possibility. Chaupa Singh could conceivably have left oral reminiscences which the Chhibbar family preserved and transmitted. As with the rahit-nama sections, however, it is a weak possibility. Four features point to this conclusion:

- a) One's suspicions are aroused by the claim that Chaupa Singh was personally involved in an incident concerning the mysterious appearance of a ghostly sadhu.<sup>101</sup> Anecdotes of this kind are sometimes amenable to rational interpretation, but normally they spell legend.
- b) Much of the second narrative section reflects the circumstances of the mid-eighteenth century, a generation after the death of Chaupa Singh.
- c) The Chhibbars who are exalted in both sections are not in fact the lineage of Chaupa Singh. They are members of the collateral line descended from Chaupa Singh's uncle Praga.<sup>102</sup> The extant text represents a version commissioned by a member of this collateral line, Gurbakhsh Singh; and Gurbakhsh Singh's father is the object of particular attention.<sup>103</sup> The distinctively Chhibbar emphasis offered by the two narrative portions strongly suggests an origin within Gurbakhsh Singh's own lineage rather than that of Chaupa Singh. Both were probably first committed to writing under the direct patronage of Gurbakhsh Singh.
- d) Much of the narrative which involves Chaupa Singh personally (such incidents as the first Khalsa initiation) is in conflict with other sources. If in fact Chaupa Singh did bestow an oral narrative tradition on his Chhibbar successors, either it must have been studded with inaccuracies or, alternatively, it must have been subjected to substantial change and augmentation during the period of subsequent transmission. It is difficult to accept the historical portions of the extant *Chaupā Singh* text as the accurate reporting of an eye-witness participant. If they do represent accurate reporting some major rewriting of Khalsa history will be required.

### 3. The first recension of the extant text

Within the extant text there is a colophon which seems to mark a clear stage in its formation. The following words appear at the conclusion of the second narrative section:

The Supreme Guru in his mercy performed that most wondrous deed, the creation of the Panth; and on Chaupa Singh he conferred the gift of understanding [whereby the recording of this rahit-nama was made possible. The original document bears] the signature of Bulaka Singh, the amanuensis appointed with the approval of the Master [Guru Gobind Singh. The present copy of] the rahit-nama was recorded at the instance of Gurbakhsh Singh, son of the Guru's treasurer Dharam Chand the Chhibbar Brahman.<sup>104</sup>

This colophon appears before the Nand Lal portion of the extant text, terminating an original four-part sequence which comprises the two rahit-nama portions and the two narrative sections. There is no reason why the substance of this colophon should be disbelieved. We have already shown cause to question the existence of a document bearing the imprimatur of Guru Gobind Singh, but this scepticism need not extend to the claim that Gurbakhsh Singh Chhibbar commissioned a compilation which included both rahit-nama and narrative. On the contrary, it fits our hypothesis admirably. We may thus conclude that the first recension of the so-called *Chaupā Singh Rahit-nāmā* was recorded near the middle of the eighteenth century in response to instructions issued by Gurbakhsh Singh Chhibbar. The language of the compiler was a mixture of Majhi and Lahndi, a feature which suggests that the task was probably performed with the home territory of the Chhibbars (the Jammu/Thelum area).

One may ask why Gurbakhsh Singh (or his agent) should have compiled a text which, at first sight, seems so disjointed. A two-part text (one for the complete rahit-nama and one for the entire narrative) might well appear to be a more logical, consistent sequence. Closer analysis suggests, however, that there is a logic implicit in the four-part sequence. Each part

possesses a distinctive character and the sequence may be represented as follows:

- i) the requirements of the Rahit;
- ii) the origins of the Rahit;
- iii) violations of the Rahit;
- iv) contemporary neglect of the Rahit and its imminent consequences.

This is not merely a logical sequence. It is also one which may serve to explain why the narrative portions have found their way into a work avowedly designed to expound the Rahit. The first recension of the extant text has a consistency which may not be evident to a cursory glance. It seems that our original Chhibbar compiler may not have been as inept as first impressions might suggest.

### 4. *Rahit-nama* (Nand Lal)

Gurbakhsh Singh's colophon makes it clear that the prose rahit-nama attributed to Nand Lal was no part of the original compilation. It is, however, evident that this interesting supplement was added to the first recension within the space of a few years. This is indicated by the date of the SRL manuscript and by the manner in which it incorporates the *Nand Lal Rahit-nāmā*. It is most unlikely that the *Nand Lal Rahit-nāmā* was first appended to a *Chaupā Singh* text by the SRL copyist. As we shall see, the *Nand Lal* text seems to have been filtered through the Chhibbar tradition, and it is scarcely possible that two Chhibbar products should have been first brought together by a copyist working in far-off Jind. The linking of the two rahit-namas was presumably done by a predecessor, prior to 1765. This is indicated by the fact that the GNDU manuscript obviously belongs to a textual lineage independent of SRL. It is inconceivable that the fuller, more accurate GNDU text could have descended from the briefer SRL version with its numerous errors. From this it follows that the two lineages must be traced to an earlier original which first brought the two rahit-namas together. The same conclusion is supported by the manner in which the SRL copyist commenced the *Nand Lal* portion of his text without starting a new line.<sup>105</sup> This suggests that he was working from a manuscript which had already brought the two rahit-namas together.

From the version recorded in all the extant manuscripts it seems clear that the *Nand Lal* appendix originally existed as a distinct and separate rahit-nama. Its distinctive quality is implied by the use of a formal invocation to introduce the new material, and is confirmed by the recognisably different approach which it adopts. It appears, however, that the Chhibbar tradition appropriated only a portion of the separate rahit-nama. This is suggested by the abrupt beginning which follows the invocation and by the fragmentary form of the recorded *Nand Lal* text.

The most conspicuous example of difference in content and approach is provided by the *Nand Lal* attitude towards Brahmans. Although there are evident signs of editorial softening the original thrust of the *Nand Lal* message seems plainly to have been an uncompromising rejection of Brahmanical privilege and authority within the Panth. Some distinctive usages also support the notion of a separate origin. The expression *pūran purakh* favoured in *Chaupā Singh* does not appear in *Nand Lal*, and *sāhib*, which appears only once,<sup>106</sup> seems to refer to Akal Purakh rather than to the Guru. The word *gurū* is repeatedly used and *satigurū* appears several times. This is not the *Chaupā Singh* style, nor is the *Nand Lal* treatment of passages from the sacred scriptures. Whereas the *Chaupā Singh* text almost invariably prefaces scriptural quotations with the formula *sākh granth sāhib jī* (or a variant version) the *Nand Lal* text presents its four examples unannounced.

There are thus differences which distinguish the *Nand Lal* and *Chaupā Singh* texts. Equally clear, however, are features which link the extant text of the *Nand Lal Rahit-nāmā* with the Chhibbar tradition. This is evident not merely from the fact that it has been appended to the Chhibbar product, but also from a general harmony of language and from the editorial attention noted above. Although the *Nand Lal* prose contains its own distinctive terminology it is nevertheless couched in the same mixture of Kendari and Lahndi as that of the *Chaupā Singh Rahit-nāmā*. Verb forms are generally Kendari, but one encounters Lahndi forms with a frequency corresponding to *Chaupā Singh* usage.<sup>107</sup> The editorial attention appears in an attempt to redirect the shafts aimed at Brahmans. The *Nand Lal* rejection of Brahmanical status and authority occurs in several places and is normally unqualified.<sup>108</sup> There is, however, one

passage which distinguishes acceptable Brahmans from the unacceptable. The Brahmans who are to be spurned are those who defile their status by smoking tobacco or eating meat.<sup>109</sup> Others, by clear implication, are to be regarded as worthy and approved.

The contradiction with regard to Brahmanical authority seems clear and is best explained as an editorial gloss. If this is correct it can be safely assumed that the amendment must derive from those rare examples of Brahman Sikhs, the Chhibbars. The language correspondence and the manuscript linkage support this assumption. It accordingly seems likely that part of a non-Chhibbar rahit-nama has been introduced into the Chhibbar corpus, its entry smoothed by a measure of language and content editing. This, however, appears to be the limit of our knowledge concerning the origins of the *Nand Lāl* text. The possibility that it might be correctly attributed to the famous Nand Lal Goya of the tenth Guru's entourage can be safely discarded.<sup>110</sup> The text does not in fact claim his authorship. It merely purports to record a conversation between the Guru and Nand Lal and in so doing offers no evidence which might support its claim. The claim cannot be simply accepted at face value, for attributions of this kind were a stock method of asserting doctrinal authority. Nand Lal has been a favoured figure in this respect. This prose text is one of three rahit-namas which claim to report his conversations with Guru Gobind Singh.

##### 5. Anecdotal sequence and linking passage

The series of anecdotes which runs from 253 to 267 is a puzzle. Together with the linking passage which follows it (268-285) this sequence constitutes the most perplexing portion of the entire text, at least with regard to its origins and the timing of its introduction into the *Chaupā Singh Rahit-nāmā*. Did it form a part of the original composite text, or was it added at a later stage?

The fact that the sequence was included in the *SRL* text demonstrates that it must have been introduced at a comparatively early stage. This alone, however, does not establish its claim to be a part of the original compilation. The claim can be defended on the following grounds:

- The sequence (unlike the *Nand Lāl Rahit-nāmā*) is incorporated in the numbering system of the *Chaupā Singh Rahit-nāmā*.
- The hostility towards Khatri which it displays matches the Chhibbar attitude expressed elsewhere in the *Chaupā Singh Rahit-nāmā* (section 579).
- As opposed to these features the following may be held to dispute the claim:
  - The *PSP* text lacks the anecdotal sequence.
  - The language of the sequence incorporates a stronger Kendarī influence than that of the other narrative portions included in the *Chaupā Singh Rahit-nāmā*.
  - The transitions which precede and follow the sequence are singularly awkward.

Of these three latter arguments the second and third are particularly persuasive, strongly suggesting that the anecdotal sequence and linking passage must have been introduced by a copyist after an original four-part text had been recorded. The fact that they form a part of the numbering system must surely mean, however, that if not a part of the original text they were certainly introduced at a very early stage. If this was indeed the case it would, of course, follow that the numbering system was not a part of the original version.

##### 6. The *Chaupā Singh* post-colophon addendum

It is clear from the colophon which appears as section 643 of the *Chaupā Singh Rahit-nāmā* that the text commissioned by Gurbakhsh Singh Chhibbar terminated at this point. The *PSP* text does in fact end here, but not the other manuscripts. An addendum has been attached to the version which appears in *GNDU*, *SRL*, and the Khalsa College manuscript (644-647). Most of this addendum records material which merely extends the preceding section's apocalyptic description of the time of tumult. Set within it, however, is the claim that the Guru conferred blessing on an unidentified Bhai Mittu and his descendants. This claim presumably points to the reason for introducing the addendum. The entire passage sustains the Lahndī influence of the preceding narrative. This, together with its apocalyptic content, suggests that it originated

within the Chhibbar circle.

##### 7. The introduction appended to the *PSP* text.

The introductory prologue attached to the *PSP* text<sup>111</sup> purports to relate the circumstances in which the first rahit-nama was recorded. Although it evidently draws on the Chhibbar tradition it contradicts the standard claim that the first rahit-nama was prepared by Chaupā Singh. The task, it asserts, was performed by a group of *mukate* Sikhs.<sup>112</sup> Chaupā Singh is nowhere mentioned. The prologue also contradicts the main text by prohibiting recourse to Brahmans for ceremonial purposes.<sup>113</sup>

The connection with the Chhibbar tradition is indicated by the role assigned to *mukate* Sikhs and parts of the text indicate direct influence from the *Bansāvalī-nāmā*. This, it seems, was probably the source of the distinctive terminology employed in the introductory prologue.<sup>114</sup> The story which it tells is, however, a deviant tradition and the modernity of its language indicates an origin much later than that of the main *Chaupā Singh* text. The principal importance of this appended introduction is the assistance which it provides in dating the *PSP* text. In its present form the *PSP* text is obviously much later than that recorded in the *GNDU* and *SRL* manuscripts. It is impossible to date it accurately, but it evidently carries us well into the nineteenth century. Indeed, it may carry us as far as the beginning of the twentieth century. This possibility is suggested by its support for the Anand marriage ceremony and its opposition to caste discrimination within the Panth. These concerns may well point to the period of the Singh Sabha reform movement.<sup>115</sup>

### III. CONTENT

#### The Khalsa Rahit according to the *Chaupā Singh Rahit-nāmā*

Although the two rahit-nama sections of the *Chaupā Singh* text agree in terms of ideology and content they differ considerably with regard to format. Whereas the first sequence (sections 1-156) enunciates positive precepts, the second (286-568) chiefly comprises a lengthy list of offences which require reparation. Stray injunctions are also to be found in other parts of the text, particularly in the linking passage which leads into the catalogue of offences (268-285).

The positive purpose of the Rahit is well expressed by the quotations from sacred scripture which the compiler sets at the beginning and end of his formal exposition.<sup>116</sup> The fundamental assumption which lies behind the existence of the Rahit is belief in the reality of *karam* (*karma*) and *āvāgavan*, of transmigration in accordance with the discharge of one's *dharam* (*dharma*). He who faithfully discharges the obligations of his *dharam* will earn for himself the means of release from the round of death and rebirth. Guru Nanak had taught that the means of release was to be found in the divine Name (*nām*). The secret lay in devout meditation on the divine Name (*nām simaran*) and in living a life of corresponding piety.<sup>117</sup> Two centuries later Guru Gobind Singh spelt out the meaning of that life of piety. The Rahit, traditionally believed to have been promulgated by the tenth Guru, specifies in explicit detail the attitudes and behaviour which constitute true living for any follower of the Guru. For the loyal Sikh *dharam* is defined as undivided allegiance to the Guru.<sup>118</sup> The actual practice of this allegiance means unswerving obedience to the Guru's Rahit.

The Rahit thus comprises a pattern of law and regulation, voluntarily accepted by those who recognise their true *dharam* as loyalty to the Guru. It is, however, more than an individual preference chosen by those who appreciate its worth and practised in isolation from other members of the society. It is emphatically corporate and any individual who attaches his total allegiance to the Guru must necessarily identify with all others who acknowledge the same allegiance. He must, in other words, become a member of the Guru's Khalsa, the Khalsa Panth.

This corporate identity implies a further dimension. If there is to be order and discipline within the Panth there must obviously be sanctions. This, in turn, means that transgressions must be viewed as culpable offences threatening the Panth's stability. Appropriate penalties should therefore be devised to deter the lax and wayward. This need led to the concept of

*tanakhāh*. Any Sikh who violates the Rahit and thus threatens to subvert the Khalsa Panth is to be compared with those treacherous hirelings who serve the Panth's enemies in return for remuneration (*tanakhāh*). In response to this comparison the word quickly underwent a change of meaning. Ever since the mid-eighteenth century the penalty or penance for an offence against the Rahit has been known as a *tanakhāh* and the offender as a *tanakhāhtā*.<sup>119</sup>

The concept of *tanakhāh* looms large in the *Chaupā Singh* presentation of the Rahit and almost all the items recorded in the second section conclude with the formula *so tanakhāhtā*, '[he/she] is a tanakhahia'. This produces a standard format: 'The Sikh who [offence specified] is a tanakhahia'. Less clear is the procedure whereby guilt is to be recognised and declared, the nature of the punishment which is to be imposed and the sanctions which were available to enforce it. It seems that the answers to these practical questions were sufficiently familiar in the mid-eighteenth century to be taken for granted. Later readers must therefore rely largely on hint and assumption.

One safe assumption is that the judgement process would have involved the local sangat. An item which appears as section 306 may imply that the local village headman performed a role in this respect. In Sikh society, however, the sangat is traditionally supreme, and it should cause no surprise if a rahit-nama compiler should take its function and its supremacy for granted.<sup>120</sup> One variety of penalty is clearly stated elsewhere in the *Chaupā Singh* text. Five hundred rupees are brought to Guru Gobind Singh by his treasurer and are specifically declared to be the proceeds from *tanakhāh* fines.<sup>121</sup> Other forms of punishment would presumably have included penitential service in the dharamsala. The sanction which ensured its performance would doubtless have been the pressure of opinion within the sangat.

Information concerning judicial procedures and punishments is thus very scanty. The compiler's objective was to state the demands of the Rahit as he understood it and this he does in abundant detail.<sup>122</sup> Although he occasionally groups his injunctions and misdemeanours according to topic<sup>123</sup> most are recorded with little concern for coherence or logical sequence. There is, however, obvious benefit to be gained from systematising the compiler's random scatter and the remainder of the section will be directed to this purpose. Where convenient a literal translation will be used, but much of the material will be presented in paraphrased form. This should enable us to achieve greater coherence by abbreviating some items and conflating others. Injunctions which are relevant to more than one part of the total pattern will be repeated in a few important instances. Others which are duplicated will be omitted. Needless to say, every effort has been made to represent the import of each item faithfully and no extraneous material has been introduced. In all cases the source section is indicated in parentheses after the injunction.

## THE RAHIT (CHAUPĀ SINGH TEXT)

### 1. Personal behaviour

#### a) General principles:

- (i) A Gursikh must be benevolent and sympathetic, fair and impartial, patient and forgiving, compassionate, generous, never mean. [39, 40, 104, 120, 121, 189]
- (ii) It is the Guru's will that every Sikh should show love towards others and express that love in service. The Gursikh who sows love and affection will reap blessings a thousandfold. [88, 153]
- (iii) A Gursikh should never be proud, arrogant or deceitful. [34-35, 471]
- (iv) Anger is particularly polluting and must be avoided while eating, giving charity, or singing hymns. [123]
- (v) A Gursikh should associate with others of exemplary character in order that he may assimilate their qualities of love, trust, piety and wisdom. He should never associate with the perverse. [120, 121, 123]
- (vi) A Gursikh should never break his word. [465]
- (vii) The qualities which accompany the faithful Gursikh at death are compassion, charity, austerities, devotion, continence, truth, humility, his faith as a Sikh, service to the Guru and service to others. [270-273]

#### b) Doctrine and devotion

- (i) The Gursikh should praise and glorify the Guru, and should obey his commands. He should never criticise the Guru, nor should he permit others to do so. He should never pretend to be the Guru's equal. [125, 448, 534]
- (ii) The ten Gurus must be recognised as ten incarnations of the one eternal Guru. [502]
- (iii) A Gursikh should show respect to:
  - descendants of the Gurus;
  - places associated with the Gurus;
  - all who serve the Gurus;
  - the Gurus' writings [107, 449].
- (iv) Every Gursikh should know the Guru's mantra (*guramantar*)<sup>124</sup> and should learn *Japī* by heart. He should recite the Guru's mantra and *Japī* every day. [87, 337, 535]
- (v) A Gursikh should read or hear the Guru's Word every day, and should regularly meditate on it. He should accept the spiritual message (*sikhī*) communicated by the Granth Sahib. [126, 548]
- (vi) A Gursikh should memorize portions of the Gurus' writings. [149]
- (vii) A Gursikh should regularly repeat '*vāh gurū*'.<sup>125</sup> [142, 504]

#### c) The daily discipline

- (i) During the last watch of the night a Gursikh should rise and bathe (or at least perform the five ablutions).<sup>126</sup> He should then recite *Japī* five times, together with any other *bānī* which he may know by heart, and should conclude with Ardas.<sup>127</sup> Next he should proceed to the dharamsala where he should make an offering, prostrate himself, and join his fellow Sikhs in praise to the Guru. He should then proceed to his daily labours. [1-2]
- (ii) At dusk he should participate in *Sodar Rahirās*,<sup>128</sup> preferably in a dharamsala but otherwise at his home. After his evening meal he should join his fellow Sikhs at worship in the dharamsala. [3]
- (iii) Before sleeping he should perform kirtan. [120]

#### d) Dress and outward appearance

##### (i) Clothing

1. A Kes-dhari Sikh is not permitted to wear either a cap (*topī*) or a loin-cloth. [291-292]
2. A Gursikh's tunic must be fastened at the front, not at the side. [380]
3. A Gursikh should never wear red garments. [381]
4. A Gursikh should never sleep naked. He should wear at least a kachh, and should also wear a turban.<sup>129</sup> [191, 477-78]
5. A Gursikh should wear a kachh, carry a kirpan, and keep his hair uncut (*kachh*, *kirapān*, *kes*). (7a) ]<sup>130</sup>

##### (ii) Hair and kes

1. The hair of a Kes-dhari Sikh must be left uncut from birth. His kes, facial hair, body hair, and pubic hair must all remain uncut. [54, 61, 80, 295, 360]
2. A Sahaj-dhari Sikh may remove his body hair with scissors, but he must not touch either his beard or (if living as a family man) his pubic hair. [53, 54, 287]
3. Hair should always be kept clean. It must never be dyed. [54, 347]
4. The Gursikh must always protect the dignity of his kes and thus preserve the honour of his Sikh faith. The kes is the outward symbol of the inward faith of the Sikh. It is the seal of the Guru, the visible sign of loyalty to his teachings. [92, 145]
5. The Gursikh should take care of his kes. He should comb it twice a day and wash it with curds. It should never be touched with dirty hands, and it must be protected from insect infestation. [92, 335-36, 527-28]
6. The kes must not be washed with soap or salt-earth detergent. If possible it should be washed with curds. The curds must not be made from sheep's milk. [335, 390, 482]
7. The hair of the kes should never be vigorously winnowed with one's hands when drying it after washing. [473]
8. The kes must never be permitted to remain tangled. [524]



9. White hairs must not be plucked from the kes. [346]
  10. The hair of the beard must not be nibbled with one's teeth, nor should it be trimmed with scissors or plucked with tweezers. [411]
  11. The kes must be kept covered when walking in a bazaar, sitting in a bazaar, travelling, or eating. [518-21]
  12. The kes must never be allowed to hang loose in the presence of women. [525]
  13. An adult male Sikh must not permit women to pick insects out of his kes. [522]
  14. Always use terms of respect when referring to one's kes. Never call it 'hair' (vāl). After washing the kes speak of 'refreshing' it, not 'drying' it. [510, 526]
- (iii) The turban
1. A turban must be freshly tied each time it is put on. [334]
  2. A Kes-dhari Sikh must never use a waist-cloth as a turban. [297]
  3. A Gursikh must never pull another Sikh's turban, nor knock it from his head. If his own turban falls to the ground he must apologise. [312-13, 323]
  4. The turban should not be removed before eating. [542]
  5. A turban should be worn while sleeping. [191, 478]
- e) Bathing
- (i) A Gursikh should never bathe naked. He should wear a kachh. [148, 340]
  - (ii) A Gursikh must bathe after sexual intercourse. [5, 368]
  - (iii) A Gursikh should never pour strained water on his head. [19]
  - (iv) A Gursikh should never bathe at a dhobi ghat. [119]
- f) Personal hygiene
- (i) Hands must be washed before kneading dough. [105]
  - (ii) Before eating a Gursikh should wash his hands and rinse his mouth. [8]
  - (iii) Finger-nails should not be permitted to grow long. [105]
  - (iv) Never defecate in a field of grain or beside water. Do not speak while defecating. [475, 476, 540]
  - (v) After defecating a Gursikh should use earth to cleanse his anus, employing only his left hand in the process. He should then perform the five ablutions. The mere washing of hands is not sufficient. [106, 333, 466]
  - (vi) After urinating a Gursikh must wash his hands. [475]
- g) Family responsibility
- (i) Parents must be cared for, and they should always be obeyed provided that they are themselves obedient to the Guru. [371, 426, 428]
  - (ii) A Gursikh should instruct his family dependents in the Guru's teaching (*guramati*) and the duties which these teachings require. [122]
  - (iii) Any Gursikh who possesses the means should make provision for wife and family in the event of his death. [122]
  - (iv) As he approaches old age a Gursikh should transfer his responsibilities to his offspring and increasingly devote himself to attending the satsang. [122]
- h) Sexual morality
- (i) A married Sikh may have intercourse with his wife only during the second and third watches of the night. If he has sexual relations during the night he must bathe completely when he arises. [4, 5, 368]
  - (ii) A Gursikh must never stare at another's wife, nor may he have intercourse with her. Adultery is forbidden. [11, 370]
  - (iii) Intercourse with a Muslim prostitute is strictly forbidden. [396]
- i) Speech and manner of address
- A Gursikh should never speak offensively, nor should he use bitter words which may cause distress. He should always speak with kindness and affection. [119, 121]
- j) Illness and need
- (i) In times of need or distress a Gursikh should arise during the last watch of the night, repeat *Japji* five times, and proceed to the dharamsala. There he should offer petition to the Guru and service to the sangat. The Guru will grant him the peace which he seeks. [25]
  - (ii) Ardas may be said daily on behalf of a Sikh who is ill. If this is done he must serve a thanksgiving meal when he recovers. [489]

- (iii) A Gursikh must accept without complaint whatever response the Satguru may make to a petition. [536]
- k) Charity
- (i) From the proceeds of his labours every Gursikh should set aside a tenth part for the Guru. The Guru's portion should be taken from each heap of winnowed grain. This offering should be used to feed other Sikhs in the Guru's name, particularly those who are poor.<sup>131</sup> [48, 392]
  - (ii) Every Gursikh should regard a pauper's mouth as the Guru's alms-box. [23]
  - (iii) If a Gursikh encounters a needy Sikh he should provide him with shelter. If possible he should have his clothes washed, enable him to wash his hair, and serve him food. [101]
  - (iv) Ardas offerings are to be made to a person duly authorised by the sangat. This person must dispense the collection honestly and must not bury it for his own future use. [364-66]
  - (v) A portion of the Ardas offerings may be given to descendants of the Gurus, but they must not pass any of it on to Muslim authorities. [367]
- l) Oaths and vows
- (i) A Gursikh should never require another Sikh to swear a false oath, nor should he himself swear an oath which harms an honourable man. [451-52]
  - (ii) If a Gursikh vows to donate anything in return for the divine granting of a favour he must honour his promise in full, withholding nothing. [56]
- m) Social behaviour within the Panth<sup>132</sup>
- n) Relationships with other Sikhs
- (i) A Gursikh should regard all fellow Sikhs as members of the Guru's family and thus as his own relatives. He should serve all other Sikhs with love and affection, and should never cause grief or distress to any of them. He should never look with evil intent on the family or possessions of another Sikh. [22, 39, 72, 73, 76, 79, 94, 319, 484]
  - (ii) A Gursikh should never betray another Sikh's trust, nor disappoint his reasonable expectations. [59, 446, 531]
  - (iii) A Gursikh should never obstruct another Sikh who is engaged in legitimate activity. [469]
  - (iv) The first-fruits of each harvest should be eaten by another Sikh. [78]
- o) Courtesy in speech and behaviour
- (i) A Gursikh should never criticise another Sikh nor quarrel with him. He must not abuse him, ridicule him, speak sarcastically to him or address obscenities to him. [57, 304, 309, 415, 417, 454]
  - (ii) Descendants of the Gurus should be treated with particular respect. They should receive a special welcome whenever they visit any village. [107, 413]
  - (iii) A Gursikh must never insult another Sikh by making rude gestures, pulling his turban, knocking off his turban, pulling the hair of his kes, or grasping his beard. [310-15]
  - (iv) Do not be discourteous to poor Sikhs. A Gursikh should not keep a poor Sikh waiting while he finishes his meal. [18, 358, 412]
  - (v) Do not address another Sikh by only half of his name. [408]
  - (vi) Always attend a fellow Sikh's funeral if possible. [447]
  - (vii) When drawing water from a well always serve it to any Sikh who requests a drink. [514]
  - (viii) An invitation to dine from another Sikh should not be thrice postponed. [495]
  - (ix) Never awaken a sleeping Sikh by kicking him. [530]
- p) Assistance in times of need
- (i) Gursikhs should help fellow Sikhs who are in need. Assistance should always be given to a Sikh who requests it in the Guru's name. [25-27, 421, 486]
  - (ii) Always aid a wounded, disabled or exhausted Sikh on the battlefield. [418]
  - (iii) If a Gursikh is afflicted by financial need or other misfortune his fellow Sikhs should assist him. [136]

- (iv) A fellow Sikh must be warned if others perceive that his business affairs are in danger or that his plans are at risk. [357]
- (v) Shelter and assistance should be given to a Sikh traveller who is in need. [135, 515]
- d) Hospitality
  - (i) A Gursikh must share his food with other Sikhs. Whenever he eats he should invite another Sikh to join him. Any Sikh who visits his house must be fed as generously as circumstances permit. [2, 63, 111, 316, 352, 404]
  - (ii) A Gursikh should not eat good food himself and serve inferior food to another Sikh. [358]
  - (iii) A Gursikh should invite poor Sikhs to eat with him, not merely those who may be regarded as respectable. [423]
  - (iv) A Gursikh should not take possession of a bed if it means that other Sikhs must sleep on the floor. [354-355]
  - (v) If a visiting Sikh wishes to wash his hair he should be given curds if any are available. [391]
  - (vi) If a Gursikh has a poor Sikh staying in his house he should arrange to have the poor Sikh's clothes washed. [393]
- e) Business dealings
  - (i) Gursikhs should have business dealings only with other Sikhs. [17]
  - (ii) Honest Sikhs should be permitted to conduct their business without interference. [459]
  - (iii) If two Sikhs are involved in a business dispute they must effect a reconciliation before nightfall. [55]
  - (iv) A Sikh who has suffered a loss in trading should not be required to repay outstanding debts in full. [456]
  - (v) A Gursikh should never take a bribe for services performed on behalf of another Sikh. [481]
  - (vi) Never dismiss a Sikh servant and employ someone else in his place. [444-45]
  - (vii) A Sikh servant must always receive his due wages. [464]
- f) Treatment of women
  - (i) A Gursikh should never keep company with women belonging to another man's family. [341]
  - (ii) A Gursikh should never trust a woman, neither his own nor another's. Never entrust a secret to them. Regard them as the embodiment of deceit. [100]
  - (iii) Never touch the feet of any woman other than one's own mother. [343]
  - (iv) Never eat food left by a woman. [342]
  - (v) Never curse a respectable woman. [443]
  - (vi) Never use weapons against a woman. [192]
- g) Disputes between Sikhs
  - (i) No Sikh should ever attack another Sikh, nor should he provoke disagreement between Sikhs. [79, 319, 350]
  - (ii) Any Sikh who deliberately has another Sikh imprisoned, plundered or killed should be completely ostracised. He who kills another Sikh will go to hell (*narak*). [79, 462]
  - (iii) If two Sikhs are fighting they must immediately desist when so commanded by another Sikh. [532]
  - (iv) Disputes between Sikhs must be settled within the Panth. They should not be taken to a magistrate, unless the magistrate is a Sikh. [459-60, 470]
- 3. Caste<sup>133</sup>
  - (i) Personal relationships amongst Sikhs should be based on the belief that there is only one caste (*gotra*) and only one lineage for those who are followers of the one true Guru. [79]
  - (ii) Sikhs should, however, observe the distinctive customs of their various castes, and they should marry according to the traditional prescriptions of caste and lineage. This they should do in order that no stigma may attach to their name.<sup>134</sup> [11, 121]
  - (iii) Sikh marriages should be performed by Brahmans. [120]
  - (iv) Brahman Sikhs should receive double the deference and attention normally bestowed

- on a Sikh. Any Sikh who imparts the teachings of the Guru should be similarly honoured. [24]
- (v) At meals, however, Brahmans should not be seated in front of others. All should be required to sit in the same line and Brahmans should not necessarily be served first. [499]
- + The *sangat*
  - a) The *satsang*
    - (i) A Gursikh should regularly join with other Sikhs to hear the sacred scriptures sung and expounded. Associating with others of piety and wisdom he acquires the same qualities. [123]
    - (ii) Four blessings are conferred when Sikhs gather. The scriptures are read and sung; the deeper issues of the Sikh faith are explored; a better understanding of the Rahit is acquired; and each Sikh is encouraged to give alms according to his means. [96]
    - (iii) A Gursikh may participate only in a Sikh *satsang*. [480]
    - (iv) In a Sikh *satsang* one may only read passages from the sacred scriptures and sing *kirtan*. Other works are not permitted. [118, 345]
    - (v) In any Sikh assembly all must sit in lines without reference to individual status. The only exceptions are descendants of the Gurus and those who are leading the singing. They should be given seats at the front of the gathering. [97, 289]
    - (vi) Women may meet in a separate *satsang*. [539]
    - (vii) Do not stand up in any Sikh assembly without good reason for so doing. [302]
    - (viii) Do not talk excessively in a *satsang*. [117-18]
    - (ix) Do not dispute the verdict or consensus of a *satsang*. [277]
    - (x) Every Gursikh should learn humility by placing in a row the shoes of those attending a *satsang*. [98]
  - b) The *dharamsala*
    - (i) Every village or locality with Gursikh homes should maintain a *dharamsala* dedicated to the Guru. There the *sangat* should regularly gather in the presence of the Granth Sahib to read from the scriptures and sing *kirtan*. The *dharamsala* should also include facilities for Sikhs who may need a place to stay. [1, 3, 144, 494]
    - (ii) There must be free access to every *dharamsala*. No Sikh should be prevented from entering. [416]
    - (iii) If there is a *dharamsala* in any village the Sikhs of that village must visit it regularly. When a Sikh enters he should make an offering of flowers, fruit, or money and prostrate himself. [1, 3, 494]
    - (iv) If a Sikh passes a *dharamsala* while the scriptures are being read or *kirtan* sung he should enter and prostrate himself. [498]
    - (v) There should be no talking while *kirtan* is being sung, nor during a scriptural reading or a religious discourse. [388, 501, 529]
    - (vi) *Rahiras*<sup>135</sup> should be sung in *dharamsalas* each evening at dusk. At its conclusion the officiating Gursikh should address those assembled with the cry: 'Hail to the Guru's victory!' [3, 133]
    - (vii) Every Sikhni should daily contribute to the *dharamsala* kitchen a handful of flour from her family's supply. [561]
  - c) The *dharamsalia*
    - (i) The person placed in charge of a *dharamsala* (the *dharamsalia*) should possess all virtues. He should be faithful in the conduct of divine worship and rituals. He should instruct the Sikh boys of his locality in the contents of the Granth Sahib, teaching them its hymns and how to sing *kirtan*. [69, 71, 72]
    - (ii) A *dharamsalia* should never be arrogant, deceitful, or wanton. He should be neither lustful nor prone to anger, neither a slanderer nor one puffed up with pride. [32]
    - (iii) The Sikhs of each locality should support their *dharamsalia*. He should be entitled to receive a portion of the offerings made in the *dharamsala*. He should accept nothing from descendants of the Gurus and he should steal from no one. [32, 33, 70]
    - (iv) A *dharamsalia* should be celibate. Women's quarters should not be provided. [69, 71]
    - (v) A *dharamsalia* should remain the humble servant of the *sangat*. He should never lay

claim to superior status. [72]

### 5. The Guru Granth Sahib

#### a) Preparation and care of the sacred volume.

- (i) Any Gursikh who is able to copy the Granth Sahib should prepare a volume and present it to his sangat. He should ask nothing for this service, but may accept anything that he is given. [64, 68]
  - (ii) The sacred volume must never be kept in a demeaning place. It must always be set in a place of honour. [493]
  - (iii) The sacred volume should be placed on a lectern (*mañji*). A wrapping-cloth (*rumāl*) and whisk should be provided. These must never be removed. [16, 383]
  - (iv) Never turn one's back on the Granth Sahib while sitting in its presence. [434]
- #### b) Reading the Granth Sahib
- (i) The Granth Sahib is to be revered as the Guru. Every Gursikh should regularly read or hear it, and should meditate on its meaning. Thus shall he lay hold of the Sikh faith. [126, 138]
  - (ii) Before touching the sacred volume a Gursikh must wash his hands. Before reading it he must bathe or at least perform the five ablutions. [139, 437, 467]
  - (iii) While reading the Granth Sahib a Gursikh must never sit on a stool or string bed which is higher than the sacred volume itself, and should not rest his forehead on his hand. [131, 435, 450]
  - (iv) A Sikh who is reading or expounding a portion of the Granth Sahib is never to be interrupted. [483]
  - (v) The Granth Sahib should never be read by a person who is naked. [339]
  - (vi) One must speak respectfully when announcing that a reading has been completed. The reader should then touch the ground or floor with his forehead. [131, 508]
  - (vii) Do not use a piece of straw as a book-mark. [509]
  - (viii) If a copy of the Granth Sahib is kept in a house it must be regularly read, whether by the owner of the house or by someone appointed for the purpose. [492]
  - (ix) A woman should not read the Granth Sahib in any Sikh assembly. [538]

#### c) Complete readings

- (i) When a Gursikh concludes a reading of the Granth Sahib he should read the scribe's ink formula, repeat *Japji*, and end the entire reading with its terminal shalok. [141]
- (ii) The complete Granth Sahib should be read following the death of a Sikh. This should be spread over as many days as his family can afford to provide hospitality to mourners. <sup>136</sup> [45]

### 6. Rituals

#### a) Post-natal

- (i) The newborn son of a Gursikh should not be publicly displayed until he has been given an initiatory drink of water which has been sweetened with raw sugar and touched by the feet of five Sikhs. [60]
- (ii) If the child is to be brought up a Kes-dhari his hair should be left uncut from birth. He should be given a name from the Granth Sahib and after the ceremony he should be bathed in curds. [61]

#### b) Marriage

- (i) Marriage should be in accordance with caste and lineage prescriptions. [11]
- (ii) A marriage should be performed at the house of the bride's father. The groom should be escorted there by a marriage party. [503]
- (iii) A Gursikh should not demand a bride-price. [13-14]
- (iv) A Gursikh's son may be married to the daughter of a *monā* father if she receives foot-wash initiation (*charanān kī pāhul*). [15]
- (v) A Gursikh should not marry his daughter to a *monā* unless he agrees to accept initiation. This is performed with sweetened water which has been used to wash a Granth Sahib lectern (*mañji*). Five stanzas of *Japji* and five of *Anand* should be recited. The couple should then drink the water. If the bridegroom has previously worn a sacred thread he may continue to do so during the wedding ceremony, but he should subsequently remove it. [16, 21]

### n) Initiation (kes baptism)<sup>137</sup>

- (i) A Gursikh should receive baptism (*pāhul*) before his hair has grown to its full length. It is a father's duty to have his son initiated. [88, 375]
- (ii) The rite of kes baptism should be conducted as follows:
  1. The rite should be conducted by five Sikhs. [182]
  2. Water should be put in a bowl (*kaforā*), sweetened with sugar confectionery (*pañśā*), and stirred with a knife (*karad*). While it is being stirred the Five Quatrains (*pañj savayye*) should be recited. [178-79]
  3. A handful of the sanctified water (*amrit*) should be given five times to the neophyte to drink; five times it should be sprinkled on his eyes; and five times on his head. [90, 180]
  4. The initiated Sikh should then declare: '*Vāhigurūjī kā Khālsā! Vāhigurūjī kī fateh!*' [Hail to the Guru's Khalsa! Hail the victory of the Guru!]. [90, 181]
  5. The officiating Gursikhs should instruct the initiate in observance of the Rahit, repeating the *Sat-nām* mantra, and the obligation to bear arms. [90, 182]
  6. The initiate should be given the name 'Singh'. [182]
  7. Karah prasad should be distributed. [182]

(iii) He who accepts baptism is required to keep his kes uncut. [183]

(iv) Any Sikh who administers baptism must be devout, wise, and scrupulous in his observance of the Rahit. He should not be one-eyed, bald, lame, or a leper, nor should he be a beardless person. [91, 122]

(v) Sword baptism (*khaṇḍe kī pāhul*) should not be administered to a woman. [506]

### n) Funerals

- (i) Appropriate rites should be performed following the death of a Gursikh.<sup>138</sup> The head of the deceased should not be shaved, not even that of a Sahaj-dhari. Kirtan should be sung and charitable offerings distributed as custom dictates. There should be no public lamentation. [45]
- (ii) Karah prasad should be distributed at the place of cremation after the corpse has been washed. [45]
- (iii) Katha and kirtan should continue for as many days as the family of the deceased can afford. A complete reading of the Granth Sahib should be spread over this period. [45]
- (iv) The family of the deceased should invite as many mourners as they can afford to feed. The mourners should be Sikhs. [45]
- (v) The ashes of the deceased should be deposited in the Ganga. [45]
- (vi) A Gursikh should hold a *śrādh* ceremony on the anniversary of his father's death. [46]

### f) Karah prasad

- (i) Before karah prasad is prepared the cooking-square must be freshly smeared and clean clothes put on. *Anand* should be recited before commencing the preparation. [305, 430, 431]
- (ii) The preparation of karah prasad should not be entrusted to anyone who cuts his hair or smokes a hookah, nor to any other transgressor of the Rahit. [432]
- (iii) Karah prasad should not be weighed after it has been prepared. [433]
- (iv) *Ardas* should be recited before karah prasad is distributed. [376]
- (v) Karah prasad should be distributed to all without favouritism or discrimination. No Gursikh should reserve a larger portion for himself. Recipients should wait patiently until they receive their share. [288, 290, 294, 296, 377]
- (vi) A Gursikh must never put aside for his own consumption a portion of karah prasad before serving others. [440]

### f) The preparation and consumption of food

#### n) The preparation of food

- (i) The Sikh who can afford a cook should employ only a Sikh. He should never employ anyone who smokes, wears a cap (*ṭopī*), cuts his hair, steals, fornicates, gambles, or otherwise flouts the Rahit. [84]

- (ii) Shoes must never be worn in a kitchen. [298]
- (iii) Hands must be washed before dough is kneaded. Finger-nails should not be permitted to grow long. There should be no talking while a meal is being prepared. [105]
- (iv) Burn wood when cooking, not dung. If insufficient wood is available burn equal parts of wood and dung. [86]
- b) Eating and drinking
  - (i) A Gursikh must wash his hands and rinse his mouth before eating.<sup>139</sup> Before he begins to eat he should say 'Sat-nam Vahiguru'. [8]
  - (ii) Before eating a meal a Gursikh should put aside a portion as an offering to the Guru. [42]
  - (iii) A Gursikh should not begin to eat before a guest has begun to so do. [301]
  - (iv) Sikhs should sit in a single line when eating together. [10]
  - (v) A Gursikh should remove his shoes before eating but not his turban. [299, 542]
  - (vi) A Gursikh should not talk while eating, nor should he stand up if anyone arrives during his meal. [8, 104]
  - (vii) Do not eat carelessly, spitting out particles of food, when others are present. [399]
  - (viii) A Gursikh should eat no more than he requires in order to satisfy his hunger. [119]
  - (ix) Gursikhs are strictly forbidden to eat meat from animals killed according to Muslim rites. [372]
  - (x) If possible a Gursikh should avoid drinking water from a leather bag. He should never drink water served by a Muslim. [120]
  - (xi) A cup received from someone with cut hair must be washed before it is used. [410]
  - (xii) A Gursikh should not give others food which he has already tasted. [52]
  - (xiii) A Gursikh should never eat food left by a woman. [342]

#### 8. Weapons and warfare

- a) The obligation to bear and reverence arms
  - (i) A Gursikh should carry weapons, both large and small. He should always have at least one weapon on his person. [188, 250, 332]
  - (ii) A Gursikh should reverence and worship his sword (*sirī sāhib*). Worship is due first to the Guru and secondly to the sword. [41, 146, 196, 322]
  - (iii) A Gursikh should never keep his sword on his person while defecating. Place it some distance away to ensure that it is not defiled or entrust it to the care of another Singh. [189, 331]
  - (iv) The right to rule is won and sustained by the sword. Arms should only be used, however, when there is good cause for so doing. [146, 279]
- b) The fighting Singh's equipment
  - (i) A Singh should regularly practise the use of his weapons to ensure that he maintains and improves his skill. [194]
  - (ii) A Singh should wear a kachh made from strong cloth, not a flimsy article which will fail to serve its purpose. [193]
  - (iii) A weapon should never be left uncleaned. [189, 197]
- c) The need for vigilance
  - (i) A Singh must remain ever on the alert, even when sitting and thinking or when defecating. He will always be ready to spring into action with his sword. [189, 198, 204]
  - (ii) A Gursikh should never sleep unprepared. He should wear clothing and a turban. [191]
  - (iii) A sword must not be carried behind the back, nor slung over the shoulder with the hilt behind the shoulder. [328, 329]
  - (iv) A Singh should don his kachh as soon as he has bathed, regardless of whether it be wet or dry. [195]
- d) The battlefield
  - (i) A Singh should never turn his back in battle. [190]
  - (ii) Always aid a wounded, disabled or exhausted Sikh on the battlefield. [418]
  - (iii) Always have slain Sikhs cremated on the battlefield if possible. [420]

#### 9. Salutations

- (i) A Gursikh should never fail to respond when greeted by the salutation '*Vāhigurūjī kī fateh*' [Hail the victory of the Guru]. [363]
- (ii) Each morning a Gursikh should greet the sun with a *namaste* and his fellow Sikhs with the salutation '*Vāhigurūjī kī fateh*'. [150, 516]
- (iii) When the new moon appears a Gursikh should salute it with a *namaste* and his fellow Sikhs with '*Vāhigurūjī kī fateh*'. [151]

#### 10. Women's duties

##### a) Personal behaviour

- (i) A Gursikhni should sustain a dutiful and placid disposition as a wife. She should regard her husband as her lord. She should serve him better food than other members of the family and should instruct him in the principles of the Sikh faith. [556-58, 567]
- (ii) A Gursikhni should never abuse or berate a man, nor should she fight with a man. [552]
- (iii) A Gursikhni should spurn ridicule, mockery, vulgar jokes, and obscene language. She should not sing coarse songs at weddings nor at any other time. The songs which she sings should always be chaste and wholesome. [554, 565]
- (iv) A Gursikhni should not bathe naked, nor should she stand naked in water and cast it towards the sun. [550]
- b) Cooking and serving food
  - (i) A Gursikhni must cleanse herself before preparing or serving food. This she should do with water and fresh earth. [551, 562]
  - (ii) To avoid pollution a Gursikhni should observe the following rules while preparing food:
    1. She should not speak.
    2. If she clears her nose or scratches her body she should wash her hands before proceeding.
    3. She should keep small children out of her cooking area. [562-63]

##### c) Prayer and devotion

- (i) Before reciting the Guru's mantra<sup>140</sup> a Gursikhni should bathe or at least perform the five ablutions. [566]
- (ii) A Gursikhni should visit the dharamsala twice daily. [559]
- (iii) A Gursikhni should keep her head covered in a satsang. [553]
- (iv) A Gursikhni should not read the Granth Sahib in a Sikh assembly. [538]
- (v) A Gursikhni should learn portions of the sacred scripture by heart. [559]
- (vi) A Gursikhni should spin cotton and with it weave cloth to be used as a wrapping (*rumāl*) for the Granth Sahib or as a covering for the dharamsala floor. [560]
- (vii) A Gursikhni should not offer prayers at tombs and cenotaphs. [566]
- (viii) Sword baptism is not to be administered to women. [506]

##### d) Social relationships

- (i) A Gursikhni should not keep the company of men other than those of her own family. [555]
- (ii) A Gursikhni should avoid social contacts with members of the five proscribed groups (*pañj mel*). [564]
- (iii) A Gursikhni should not sit with malicious women exchanging gossip with them. [555]

#### 11. Travel and pilgrimage

- (i) Visiting a pilgrimage centre does not free a Sikh from his obligations under the Rahit. He may nevertheless visit gurdwaras and other places of pilgrimage. If he decides to go on pilgrimage he should visit only places associated with the Gurus. [111, 112, 121]
- (ii) When on pilgrimage a Gursikh should not accept support from offerings made by others if this can be avoided. He should himself make offerings in order that others

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- (ii) When on pilgrimage a Gursikh should not accept support from offerings made by others if this can be avoided. He should himself make offerings in order that others

- (iii) may be fed. [111]  
Before commencing any journey a Gursikh should offer Ardas to the Guru and ask for his protection. When he returns he should proceed to the dharamsala as soon as possible and make his thanksgiving. [108, 109]
- (iv) Any Gursikh traveller in need should receive assistance from local Sikhs regardless of his capacity to pay. [135, 537]
- (v) Never misdirect a Sikh who asks the way. [419, 513]

#### 12. False teachers and enemies of the Guru

- (i) A Gursikh should have no dealings with the five reprobate groups (*pañj mel*), viz.:
  1. Minas (the followers of Prithi Chand and Mihtarban);
  2. the followers of Ram Rai;
  3. the followers of Dhir Mal;
  4. the masands;
  5. any who acknowledge the authority of the masands [6, 186-88, 547].
- (ii) A Gursikh should not associate with any of the following, nor should he accept their teachings:
  1. Muslims;
  2. yogis;
  3. those who do not wear turbans;
  4. those who shave their heads;
  5. mendicants who mat their hair;
  6. naked sadhus who coat themselves with ashes;
  7. ascetics who wear caps (*topī*);
  8. those who arrogantly assume spiritual authority. [31, 121]
- (iii) A Gursikh should have nothing to do with those who kill female babies. [12]
- (iv) A Gursikh should never patronise nor protect apostates, delinquents, impostors, cheats, thieves, adulterers, or gamblers. [83, 546]

#### 13. Attitude towards Muslims

- (i) Never associate with a Muslim nor trust his word. Never drink water from a Muslim's hands, never eat his food, and never sleep in his company. Do not be influenced by anything which a Muslim may say. [10, 31, 120, 442]
- (ii) Never touch a Muslim woman. [10]
- (iii) A Gursikh should never eat meat from animals killed according to Muslim rites. [372]
- (iv) Do not distribute or eat karah prasad in the company of Muslims. [436]
- (v) Never eat sweets or any other food offered as an oblation by a Muslim official. [541]
- (vi) Religious discourse should not be held with Muslims. [121]
- (vii) A Gursikh should never entrust the management of his household affairs to a Muslim. [441]
- (viii) A Gursikh should never entrust his sword to a Muslim and then walk ahead unarmed. [330]
- (ix) Never invite a Muslim to recite the Kalima. [472]
- (x) Never attend the mourning ceremony for a deceased Muslim. [407]
- (xi) A Gursikh should never place on his kes anything inscribed in Arabic. [386]
- (xii) Gursikhs who are employed in a Muslim administration may be forgiven any unavoidable transgressions which may result from their employment. Three offences, however, can never be pardoned:
  1. The killing of a daughter
  2. Cutting one's hair or beard
  3. Smoking [80, 444-445]
- (xiii) Never touch the feet of a Mughal, nor eat food which he leaves. [384-85]

#### 14. Sundry prohibitions

- (i) A Gursikh should never commit theft or adultery, nor should he gamble. [102]
- (ii) A Gursikh must never kill a female baby. He must have no dealings with anyone who

has committed this unpardonable offence. [12, 80, 359, 547]

- (iii) A Gursikh should not wear either a sacred thread or a frontal mark. [20]
- (iv) A Gursikh must never offer prayers at any tomb, cenotaph, or sacred pool, nor at a shrine dedicated to Gugga Pir. [137, 387, 406]
- (v) A Gursikh should enter neither a Hindu temple nor a Muslim mosque. He should not accept the authority of a mullah or a qazi. [137]
- (vi) A Gursikh should never tread on any paper inscribed with Gurmukhi nor use such paper as a wrapping. He should show respect for the letters of the Gurmukhi alphabet. [147]
- (vii) A Gursikh should never smoke tobacco (*bikhiā*) and should not sit beside anyone who does smoke it. [7a, 80, 438]
- (viii) A Gursikh should not drink intoxicating liquor (*sarāb*). [7]
- (ix) A Gursikh should not sing worldly songs, nor should he dance. At weddings he should not listen to lewd songs nor watch vulgar dancing. [127, 128, 345, 405]
- (x) A Gursikh should not rub gum-tragacanth or henna on his hands, nor apply black collyrium to his eyes. [382, 490]

#### 15. Miscellaneous injunctions

- (i) Take care never to drop a knife (*karad*) when it is being passed from one person to another. [324]
- (ii) A tree should not be cut down while it is still able to bear fruit. [491]
- (iii) A lamp should be extinguished by waving a fan or piece of cloth. It should not be blown out by human breath nor snuffed with the hand. [505]
- (iv) Do not extinguish a fire with water left over after drinking. [543]
- (v) Never speak of 'drying' a slate [after washing Gurmukhi characters from it]. [511]
- (vi) Do not throw a stone at a dog without good reason. [523]

#### The Rahit content of the Nand Lāl section

The portion of the extant text attributed to Nand Lal covers less than eight folios in the SRL manuscript (less than fourteen in *GNDU*) and its statement of the Rahit is therefore brief and fragmentary. As in the *Chaupā Singh* section the various injunctions are recorded at random with little concern for order or coherence. Its injunctions may be summarised as follows:

#### THE RAHIT (NAND LĀL TEXT)

1. A Gursikh should spurn the teachings of Brahmans, Muslims, and Mahants.<sup>141</sup> He should believe and obey none save the Guru, loyally adhering to the Guru's Khalsa and worshipping only in the presence of the Guru's Word.
2. A Gursikh should scorn Brahmanical observances. He should never wear the sacred thread, recite Gayatri, worship idols, wear a dhoti, or eat with head uncovered; and he should never solicit the services of a Brahman.
3. A Gursikh should never offer prayer at tombs or cremation grounds.
4. A Gursikh should read, hear, and repeat the divine Name, for thus is liberation attained.
5. The daily discipline:
  - a) During the last watch of the night a Sikh should arise and bathe. After cleaning his teeth he should either read both *Japī* and *Jāp* or recite two stanzas of each from memory. At daybreak he should join a satsang and after hearing the divine Word he should proceed on his daily business.
  - b) At midday, having washed his feet and hands, he should again recite both *Japī* and *Jāp*.
  - c) An hour before the close of day he should recite the *Sodar Rahiras* liturgy.
6. A Sikh must be distinguished by a turban, a fine flowing beard, and an uncut kes. He must never use a razor and he must never remove his beard.
7. A Gursikh must never smoke tobacco nor use it as snuff. Using tobacco is as heinous



- a sin as eating beef.
8. Sikhs should regularly gather together, read the *Anand*, recite Ardas, and eat together.
9. Giving food to a fellow Sikh is as meritorious as giving it to the Guru himself. Fellow Sikhs should be served regardless of their status.
10. In times of need summon five Sikhs and feed them. The five Sikhs will then say Ardas and the suppliant's wish will be granted.
11. For a *śrādh* ceremony prepare the tastiest of food and summon fellow members of the Khalsa. Read the *Anand*, recite Ardas, and feed the assembled Sikhs.
12. Do not steal.
13. Do not be mean.
14. Do not slander.
15. Never trust a woman.

#### The narrative portions of the *Chaupā Singh* text

Having concluded his catalogue of injunctions the *Chaupā Singh* compiler rounds off his first rahit-nama section and plunges into a narrative account of the mission of Guru Gobind Singh. This, as we have already suggested, is not as incongruous as first appearances might suggest. Sikh tradition is emphatic in its insistence that the Rahit derives directly from the intention of Guru Gobind Singh and that it was promulgated by the Guru in response to a specific need. The compiler turns now to this need and to the critically important response which it elicited from the Guru.<sup>142</sup>

His narrative begins with the birth of the tenth Guru and after briefly describing his childhood dwells at some length on the circumstances of his father's death. The compiler accepts, in general terms, the dominant tradition concerning the mission of Guru Gobind Singh, and the stress which he lays upon the execution of Guru Tegh Bahadur is a key feature of that tradition. When the ninth Guru was executed all but two of his disciples cravenly concealed their identity as Sikhs. The son and successor, learning of this cowardice, decided that he would one day confer on his followers a visible identity which would render concealment impossible.

The remainder of the first narrative section leads on to the fulfilment of this intention. The Guru had decided that uncut hair would be the key feature of the externally-visible identity which his followers must be required to assume. He therefore introduced the rite of kes baptism in S. 1754 (1697 A.C.). All who accepted initiation as members of the newly-constituted Panth thereby became Kes-dhari Sikhs, each pledged to retain his kes inviolate and to observe all other requirements of the Guru's Rahit.

Many of the dates and details given in the *Chaupā Singh* account differ from those normally accepted, but the interpretation itself is orthodox. The compiler clearly agrees with those who focus their interpretation on the circumstances of the ninth Guru's death and the consequent need for a visible identity. The role of the masands (the alternative focus) is mentioned,<sup>143</sup> but it remains peripheral to the accepted interpretation. If one were to judge from the *Chaupā Singh Rahit-nāmā* alone it would be difficult to deduce that the new order might have been instituted in order to detach Sikhs from the allegiance to the masands. The masands are certainly portrayed as grossly arrogant and corrupt, and the Rahit itself commands Sikhs to avoid them.<sup>144</sup> There is, however, no suggestion that their misused authority had anything to do with the Guru's decision to refashion the Panth.

One feature of the Khalsa theme which was to encounter disapproval from some later copyists of the text is the account of Guru Gobind Singh's alleged decision to invoke the blessing of Mata Devi by commissioning a performance of the traditional fire ritual (*hom*). As we have already noted, however, this story was obviously a part of the original narrative.<sup>145</sup> It relates how Guru Gobind Singh decided to seek the blessing of the goddess on his new Panth and for this purpose employed a group of Brahmans led by a certain Kalak Das. The tensions generated by the inclusion of the story in this and other eighteenth-century Sikh works are clearly present within the actual narrative. Although the Guru is said to have initiated the proposal he refuses to follow Kalak Das's instructions and the ritual ends in failure.

The mission of Guru Gobind Singh and the reconstituting of the Panth provide the dominant

theme of the first narrative section. A strong secondary theme is the loyalty of the Chhibbar Brahmans and their importance within the Guru's retinue.<sup>146</sup> This receives particular prominence at two points. When Guru Tegh Bahadur goes to his death the two Sikhs who remain bravely loyal are both Chhibbars;<sup>147</sup> and when the rite of kes baptism is inaugurated the first Sikh to receive it is Chaupa Singh Chhibbar himself.<sup>148</sup>

The Chhibbar sub-theme continues into the second narrative portion (sections 569-641), but the dominant theme now changes. The tenor of the resumed narrative is very different from that of the earlier section. Whereas the earlier section offered a description of times past the later continuation purports to be the tenth Guru's foretelling of the future. This it provides in the form of brief anecdotes as well as specific prophecies, all of them expressions of the new theme so insistently emphasised by the Chhibbar compiler. The theme of this second narrative section is *raulā* (tumult) and the Guru is represented as predicting its onset. The *raulā* which is to assail the Panth will grow steadily worse, fuelled by the hostility of the Muslim rulers and by the perverse ambition of disloyal Sikhs. A loyal remnant of the Khalsa will stand firm, however, and eventually a golden age of peace will be inaugurated by the appearance of Nihkalank, the Kalki Avatar. The narrative thus presents an apocalypse, a sequence of brief scenes which together proclaim the imminence of dire calamity and the ultimate triumph of the new Panth.

Although these prophecies are attributed to Guru Gobind Singh their content and message concern the contemporary circumstances of the Panth at the time when the extant *Chaupā Singh* text was originally recorded. They must therefore be read as a commentary on the period half a century after the Guru's death. In presenting this message the compiler is plainly drawing from the same tradition that Kesar Singh Chhibbar used for his *Bansāvalī-nāmā*. The perspective for both, as for their shared tradition, is a view bitterly hostile to the Khalsa leadership of the period *circa* 1760, a leadership which this Chhibbar tradition represents as venal and self-seeking. There remains, however, a tradition of loyalty within the Panth and one individual is given particular notice as a shining example of devotion to the Guru. He is, predictably, a Chhibbar.<sup>149</sup>

The compiler thus presents his readers with a particular interpretation of the key events in the Panth's past, together with a gloomy view of its immediate future. Four features of his analysis deserve to be noted.

#### 1. The emphasis laid on the devoted service of the Chhibbar Brahmans.

As we have already noted, the narrative portions of the *Chaupā Singh Rahit-nāmā* can, in a sense, be regarded as a Chhibbar charter. The repeated emphasis laid on the Chhibbar contribution to the Panth constitutes a particularly prominent feature of the compiler's choice and presentation of his narrative content.

#### 2. The *Bansāvalī-nāmā* analogue.

This issue has also been discussed above,<sup>150</sup> but it deserves further examination in this context. It warrants further attention because some key terms used in the *Chaupā Singh* text are clarified by definitions supplied in the *Bansāvalī-nāmā*.

One such term is *raulā*, the word which for the *Chaupā Singh* compiler epitomises the fate of the Panth during the early and middle years of the eighteenth century. Although the *Chaupā Singh* text communicates a lively sense of growing turbulence it offers no specific information concerning the actual *raulā*, nor of the individuals who create it. Kesar Singh, by contrast, is eminently specific. His interpretations may be fanciful, but at least he makes his meaning clear. The interpretation of contemporary events which he thus expounds was obviously a fundamental assumption of the Chhibbar tradition, and the *Chaupā Singh* compiler merely takes for granted an analysis which was commonplace in his own circles.

According to Kesar Singh the *raulā* which assails the Panth is the latest in the sequence of phases which together constitute the Panth's history. Each is characterised by a key word. The first phase, inaugurated by Guru Nanak and continuing into the lifetime of the tenth Guru, was the period of *sikhī*. In S. 1754 (1697 A.C.) Guru Gobind Singh first performed the rite of kes baptism and with it introduced *sikhī*. These two co-existed satisfactorily through the twelve remaining years of his lifetime and thereafter for another thirty-six years during the period of

Banda and Jit Singh. In S.1803 (1746 A.C.), however, Nawab Kapur Singh died and with his death first *sikhī* and then *siṅghī* were abandoned. The sardars who succeeded Kapur Singh were traitors to the Panth, self-seeking knaves who consulted only their own interests. In so doing they carried the Panth into the period of *raulā*.<sup>151</sup>

The *Chaupā Singh* text speaks of the same *raulā* and when it denounces the *raule de sikh* its curses are aimed at the Khalsa leadership of its own period. This term, which appears in the English translation as 'vicious unruly Sikhs', presents no problems once *raulā* is understood.<sup>152</sup> Elsewhere the text refers to these same reprobates as *māikī sikh*, members of the sinister *māikī panth* or 'Way of Avarice'. The *māikī sikh* constitute one of the four categories into which the Chhibbar tradition divides the Khalsa Panth. The four categories are respectively the *dīdārī sikh* (Attendant Sikhs), the *mukate sikh* (Enlightened Sikhs), the *māikī sikh* (Rapacious Sikhs) and the *murīd sikh* (Loyal Sikhs).

This fourfold division is clearly a feature of the Chhibbar view of contemporary developments within the Panth. In themselves the terms communicate little sense of the meaning which each is intended to express and both Chhibbar works offer definitions, set in the context of Guru Gobind Singh's preparations for the Devi fire ritual. In the *Chaupā Singh Rahit-nāmā* they appear as sections 224-227. The *Bansāvalī-nāmā* offers a fuller and clearer series of definitions. According to Kesar Singh the Guru described the four categories as follows:

The Guru explained: 'The *dīdārī* [Sikhs] are those who remain with me here permanently. They remain with me both here and in the hereafter, devoutly repeating the Word of salvation.'<sup>140</sup>

The *mukate* Sikhs are those who shall remain after I have gone.  
The Turks will issue ordinances against the Panth and pursue [its members in their attempt to destroy it].  
They who [in these times of persecution] uphold their Sikh allegiance shall be known as *mukate*,  
Striving always to sustain their faith as Sikhs. 141

By the suffering of these two groups [the Panth] shall win political power, but in the exercise of this power some will turn to sin and damnation.  
These leaders, [ensnared by worldly temptations], shall be the *māikī* Sikhs, and as such shall be accounted the third division of the Panth. 142 ...

Thus we have noted the *dīdārī*, the *mukate*, and thirdly the *māikī* Sikhs.  
Behold fourthly the *murīd*, they who remain pure during the [corrupting] rule of the *māikī*. 144

For them everything is seen as the Guru's gift.  
As [true] Sikhs amongst [the false] they continue to accept the sacred scripture as the Guru's voice.  
Authority, destiny, country, and worldly wealth -  
All these they accept as gifts of the Guru and share what they possess with their fellow Sikhs. 145

Recognise the *murīd* as the Satguru's [true] disciples, they who exalt the Sikh faith above their personal pride when authority is conferred on them.  
A *māikī* when he secures authority is called a *rājā*, whereas the [humble and] incorrupt is to be known as a *murīd*. 146  
The *dīdārī*, *mukate*, and *murīd* Sikhs are mine, whereas the *māikī* must wait at the [dread] door of Dharam-rai ...<sup>153</sup>

The interpretation of the Panth expressed in Kesar Singh's awkward verse is central to the *Chaupā Singh* narrative. In the Panth of the mid-eighteenth century loyalty to the Guru's teachings is scorned, corruption and arrogant self-seeking are exalted. Although the fourfold division is clumsy and imprecise it clearly represents a crucial element within the Chhibbar tradition, an instrument whereby the presence in the Panth of discord and selfish ambition can be explained without abandoning the fundamental doctrine of the Guru's omnipotence. The

flows are confused because the Guru has willed that this should be so. They will grow progressively worse until total chaos eventually ushers in a new era. For its ultimate answer the Chhibbar tradition looks to the Dasam Granth and beyond it to the Puranic solution. Peace and order will eventually return with the arrival of the Kalki Avatar.<sup>154</sup>

#### 1. The influence of the Dasam Granth

In their apocalyptic treatment of the Panth's future the *Chaupā Singh Rahit-nāmā* and the *Bansāvalī-nāmā* both indicate a significant debt to Puranic sources. Although Puranic elements receive considerable prominence this should not suggest that the Chhibbar tradition acquired them directly from the Puranas. The immediate source and influence is clearly the Dasam Granth. The presence within the Dasam Granth of a section concerning the Kalki Avatar is merely one indication of the extent to which its contents have been influenced and informed by the Puranas. The same section also indicates the obvious line of descent from Puranic source to Chhibbar tradition. Other references within the *Chaupā Singh Rahit-nāmā* further testify to the influence exercised on its narrative content by the Dasam Granth.

#### 1. Doctrinal concerns

The dominant doctrinal concern of the *Chaupā Singh* text as a whole is the nature of the Rahit and the obligation incumbent on all Sikhs to observe it faithfully. There is, however, a deeper issue underlying the existence of the Rahit, one which runs through the narrative sections of the text as well as the actual rahit-nama. Why must one observe the Rahit? One must observe the Rahit because the Guru has decreed it. Submission to the Guru is the only means of liberation for the Sikh and if the Guru ordains the Rahit his loyal disciple has no choice but to obey.

An exalted doctrine of the Guru is another of the text's continuities and a fundamental aspect of its message. The exalted nature of the doctrine is mirrored in the terminology which the text uses when speaking of the Guru and in the range of meaning covered by its preferred titles. Two points deserve to be noted in this respect.

The first is that although we encounter degrees of honorific usage the various terms which seem to mark different points on the honorific scale are in fact all synonymous. The text may refer simply to the *Gurū* or it may elect to use the more exalted titles of *Satgurū*, *Vāhigurū*, or *Purān Purakh*. In some instances combinations may be used, producing such impressive forms as *Hazūr Sī Vāhigurū Pūran Purakh jī*.<sup>155</sup> All bear the same range of meaning.

The range of meaning is thus one which must be determined by context rather than by terminology. This brings us to the second point which deserves notice. The range covered by each of the terms noted above is one which extends from the personal Guru (normally Guru Gobind Singh) through the concept of an eternal Guru to identification with Akal Purakh himself. Up to a certain point this range of common identity is explicitly affirmed. There is but one eternal Guru and the succession which runs from Guru Nanak to Guru Gobind Singh comprises ten incarnations (*jāme*) of this single Guru, not ten separate Gurus. This much is clearly stated.<sup>156</sup> The remainder is logically implicit. If one concedes the existence of the eternal Guru it necessarily follows that the Gurus must be in some sense an extension of Akal Purakh. Distinguishing the two can be as difficult as separating Holy Spirit from Godhead in the Christian tradition.

This strong inclination to fuse personal incarnation, eternal Guru, and supreme Creator is interestingly reflected in the shifts of meaning which have affected the term *vāhigurū* (or *vāhigurū*). In this particular case four phases can be recognised and although two of these are dominant in the *Chaupā Singh Rahit-nāmā* all four can be identified in its varying usage.

In its Adi Granth sense *vah guru* is simply an ascription of praise to the Guru.

*vāhi gurū vāhi gurū vāhi gurū vāhi jū*

Praise to the Guru! Praise to the Guru! Praise to the Guru!

Praise to Thee!<sup>157</sup>

Although rare in the Adi Granth it was later used by janam-sakhi compilers in a variety of ways, all of them retaining the same literal meaning of 'Praise to the Guru'. In some instances they followed the Adi Granth example of using it simply as an ascription of praise, frequently at the conclusion of individual sakhis. Elsewhere it was employed as a magical formula to



ward off danger or effect a miracle. A third janam-sakhi usage was as an appropriate mantra for the simple unsophisticated application of the *nām simaran* technique.<sup>158</sup>

This constituted the initial phase, one in which the two components (*vāh* and *gurū*) remained distinct and the term itself retained its literal meaning. The initial phase also produced the celebrated Khalsa salutation: *vāh gurū jī kā khālsā, vāh gurū jī kī fateh*. This may be exceedingly difficult to comprehend or accept today, for the salutation has long been used with a later sense in mind. As the meaning of *vāh gurū* changed (a change marked by the coalescing of the two words to form *vāhigurū*) the precise sense of the salutation shifted with it. The coalesced form is now so firmly entrenched that reading it in any other sense can be virtually impossible for many people.<sup>159</sup> The first phase is represented in the *Chaupā Singh* text by an example of the janam-sakhi mantra usage.<sup>160</sup> The dominant *Chaupā Singh* usage, however, belongs to the second phase and marks the principal shift in the meaning of the term. There can be no doubt that for the *Chaupā Singh* compiler 'Vahiguru' carries exactly the same meaning as 'Guru'. When he refers to Hazur Sri Vahiguru Puran Purakhji it is Guru Gobind Singh whom he means. Other examples repeatedly make the same identity of meaning clear.<sup>161</sup>

In this second phase the two components have coalesced to produce a one-word title and that title is applied to the personal Guru. The third phase follows as a natural result of the developing doctrine of the Guru. As the doctrine of the eternal Guru ascends to importance the synonymous title of Vahiguru follows it. Vahiguru thus designates the eternal Guru as well as the personal manifestation.

The fourth phase also follows as a natural development. Just as the transition from eternal Guru to supreme Creator is an easy one, so too is the corresponding shift in the meaning of Vahiguru. The fact that it was already under way during the mid-eighteenth century is indicated by an isolated example in the *SRL* manuscript. Dalla Brar, addressing Guru Gobind Singh, refers to *Vāhigurū* in a sense which clearly implies distinction from the Guru himself and thus can mean only Akal Purakh.<sup>162</sup> In the *Chaupā Singh* context this is an inconsistent usage, but it is scarcely surprising. It points the way forward to the modern sense, one which emphatically identifies *Vāhigurū* with *Akāl Purakh*, *Pārbrāham* and *Kartār*.

#### The anecdotal sequence

The twelve anecdotes which follow the first narrative section in the *GNDU/SRL* text have a common theme and a single message. The theme is that of the *nindak* or 'detractor',<sup>163</sup> and the message which the anecdotes so insistently communicate is that opposition to the Gurus is bound to be futile. In two instances the 'detractor' is a rival who seeks to appropriate the Guru's authority. Others are malicious vilifiers with a variety of imagined grievances. All fail in their nefarious designs.<sup>164</sup>

An interesting feature of these anecdotes is the prominence of Khatri. Eight of the twelve involve treacherous Khatri, six of them explicitly. Khatri involvement is in part explained by the fact that rival relatives such as Miharban would necessarily be Khatri. There is, however, no mistaking the copyist's intention to stress that hostility came predominantly from Khatri, from the unrelated as well as from disaffected family members. Only in the story involving Guru Angad do they seem to emerge with uncertain credit. Within the Chhibbar family, it seems, the *nindak* was perceived as pre-eminently a Khatri. The feature is one which the anecdotal sequence shares with the narrative sections of the original text.<sup>165</sup> Antipathy towards Khatri was evidently current amongst at least some of the Chhibbars of the mid-eighteenth century.

The nature of the *nindak* strategy is indicated by the copyist's fondness for the word *mārkā* (fuss, trouble). Four of the first five stories are introduced by a reference to the *mārkā* caused by the Gurus' malevolent opponents, and subsequent anecdotes tell a similar tale. None can succeed. Even in defeat, or in death itself, the Guru triumphs.

#### Conclusion

The *Chaupā Singh Rahit-nāmā* is an important document. It is important because together with the associated *Nand Lāl* fragment it represents the earliest extant example of a formal rahit-nama. It is also important because it enunciates the Rahit in such abundant detail.

As we have seen, the *Chaupā Singh* text can be traced to a family of Chhibbar Brahmans, distinguished by their record of service to the Gurus, but sadly disillusioned by eighteenth-century developments within the Panth. The extant text was evidently compiled very near the middle of the century, and the original version was probably recorded in the sub-montane area of Jammu or Jhelum. The result combines two sections of formal rahit-nama with two of narrative. One narrative portion looks back to the founding of the Khalsa and thus to the need for a Rahit. The other contemplates the confused circumstances of the mid-eighteenth century, circumstances produced by self-seeking disloyalty to the Guru and his Rahit.

An origin such as this might suggest that the traditional neglect of the *Chaupā Singh Rahit-nāmā* has been thoroughly justified. Can one reasonably expect that disillusioned Brahmans will provide an impartial statement of the orthodox Rahit? The fear is natural, yet there is little to indicate that the statement is in fact significantly biased. On the contrary, any risk of bias is more than counterbalanced by the substantial advantage of knowing the precise origins of this particular statement. There is, after all, no such thing as an agreed eighteenth-century orthodoxy. The most we can anticipate is a dominant trend, and insofar as this can be identified there is nothing to suggest significant deviation on the part of the *Chaupā Singh Rahit-nāmā*. The only exception to this rule is its attitude towards Brahmans. This feature, easily perceived, exercises no evident influence on the remainder of its presentation.

Early expositions of the Rahit which declare their date, place of origin, and potential bias, are immensely valuable. In the case of the *Chaupā Singh Rahit-nāmā* all three issues can be determined with reasonable certainty, enabling us to place the text at the beginning of a major development in Sikh tradition. It is a work which deserves recognition and thorough analysis.

#### The editing and translating of the *Chaupā Singh/Nand Lāl* text

Like all Gurmukhi works of its period the text recorded in the *SRL* and *GNDU* manuscripts was written without breaks between individual words. Apart from line-endings (which take no account of word-endings) the only regular breaks in the text are those which mark the conclusion of sentences, major phrases, or items in lists. In the process of editing and transcribing the text these unbroken sequences have been divided into their separate words. The basic text for the version which follows is that recorded in the *GNDU* manuscript. Important variants from the *SRL*, *PSP* and *KhC* manuscripts are given in footnotes.

Scriptural quotations are identified in both the Gurmukhi text and the English translation. Where the *GNDU/SRL* version differs significantly from the *Adi Granth* or the *Dasam Granth* reading the latter is given in the footnote attached to the Gurmukhi text. Minor variants are ignored. It should, however, be noted that minor variants are very common. Although the *GNDU* and *SRL* manuscripts have proved generally faithful to their scriptural sources they seldom produce exact transcripts of the original.

The English translation follows the Gurmukhi text as closely as possible. Words which have been inserted to provide clarity or continuity have been set in brackets.

#### NOTES

##### ABBREVIATIONS

B40 (Eng)	W. H. McLeod (trans.), <i>The B40 Janam-sākhī</i> . Amritsar, 1980.
B-n	Kesar Singh Chhibbar, <i>Bansāvalī-nāmā</i> .
ChS	Text of the <i>Chaupā Singh Rahit-nāmā</i> . Numbers following the abbreviation ChS designate sections of the <i>Chaupā Singh Rahit-nāmā</i> text.
ESC	W. H. McLeod, <i>The Evolution of the Sikh Community</i> . Delhi, 1975; Oxford, 1976.
GNDU	Guru Nanak Dev University Library manuscript no. 1018.

GNSR	W. H. McLeod, <i>Gurū Nānak and the Sikh Religion</i> . Oxford, 1968.
KhC	Sikh History Research Department of Khalsa College, Amritsar, manuscript no. SHR 227.
MK	Kahn Singh Nabha, <i>Gurūśābad Ratañakar Mahān Koś</i> (commonly known as <i>Mahān Koś</i> ), 2nd edition revised with Addendum, Patiala, 1960.
PSP	Piara Singh Padam (ed.), <i>Rahit-nāme</i> . Patiala, 1974.
SRL	Sikh Reference Library, Amritsar, manuscript no. 6124.
TSSS	W. H. McLeod, <i>Textual Sources for the Study of Sikhism</i> . Manchester, 1984.

1. TSSS, pp. 34-37.
2. TSSS, pp. 9-10 and chap. 4.
3. W.H. McLeod, 'The problem of the Panjabi *rahit-nāmās*', in S.N. Mukherjee, *India: History and Thought. Essays in Honour of A.L. Basham* (Calcutta, 1982), pp. 103-26.
4. S.S. Hans, 'Prem Sumarg - a modern forgery'. *Proceedings of the Punjab History Conference 1982* (Patiala, 1982), pp. 180-88.
5. An early translation of the *Sau Sākhīān* was published by Attar Singh of Bhadaur as *Sakhee Book, or the Description of Gooroo Gobind Singh's Religion and Doctrines* (Benares, 1873).
6. W. H. McLeod, 'The Kukas: a millenarian sect of the Punjab' in G. A. Wood & P. S. O'Connor (ed), *W. P. Morrell: a Tribute* (Dunedin, 1973), pp. 85-103, 272-76.
7. TSSS, pp. 75-79.
8. TSSS, pp. 14-17. W. H. McLeod, 'The problem of the Panjabi *rahit-nāmās*', p. 119.
9. Titles are listed in N. Gerald Barrier, *The Sikhs and their Literature* (Delhi, 1970).
10. One such work was Sant Sampuran Singh's *Rahit-prakāś*, first published in 1923. See also Piara Singh Padam, *Rahit-nāme* (Patiala, 1974).
11. TSSS, p. 79. TSSS, pp. 79-86, supplies a substantial part of the text of *Sikh Rahit Maryādā* in English translation.
12. MK, p. 359.
13. Idem, *Guramat Sudhākar* (Patiala, 4th ed. 1970), pp. 277-281; and *Gurumat Mārtand* (Amritsar, 1962), vol. 1, *suchī patar* 14.
14. The only significant exception is Piara Singh Padam's *Rahit-nāme* (Patiala, 1974), a published collection of *rahit-nama* texts which includes a complete version of one of the few *Chaupā Singh* manuscripts. Piara Singh Padam's published version is hereafter cited as PSP.
15. An edition of the text, edited with introduction by Rattan Singh Jaggi, has been published as volume II of *Parakh: Research Bulletin of Panjabi Language and Literature* (Panjab University, Chandigarh, 1972), pp. xvi, 247.
16. For a note on the *Bhaṭṭ vāhīs*, together with relevant extracts, see Surjit Singh Gandhi, *History of the Sikh Gurus* (Delhi, 1978), pp. 583-91.
17. A note added by Kahn Singh in the second edition of MK identifies his actual residence as Duburji village in Sialkot District. MK Appx., p. 47.
18. See below p. 16.
19. B-n 10:8. SRL, f. 35a. A *khiḍvā* is a nursery superintendent or adult playmate who may also assume tutoring responsibilities.
20. ChS 158. The *Bansāvalī-nāmā* names another Chhibbar Brahman, Harijas Rai, as Gurmukhi teacher to Gobind Singh. B-n 10: 6-7.
21. ChS 181. B-n 10: 322-23.
22. B-n 10: 523-26.
23. Piara Singh Padam, *Srī Gurū Gobind Singh jī de darbārī ratan* (Patiala, 1976), pp. 75-77.
24. B-n 10: 523-26.
25. PSP, pp. 69-70.
26. GNDU, f. 173b. SRL, f. 94b. PSP, p. 121.
27. Loc. cit., p. 286. Cited by Randhir Singh, *Prem Sumārag Granth* (Jalandhar, 1965), Introduction, pp. 78-79. Randhir Singh also quotes the reference to Chaupa Singh which appears in Tara Singh Narotam's *Srī Gur Tīrath Saṅgrah* published in 1884. Ibid., pp. 79-80.

18. Ibid., pp. 73-74.
19. J. S. Grewal and S. S. Bal, *Guru Gobind Singh* (Chandigarh, 1967), p. 229.
20. PSP, Introduction, p. 40A.
21. See above p. 13. Also PSP p. 40A; and Piara Singh Padam, op. cit., p. 76.
22. Randhir Singh, op. cit., p. 80. Grewal and Bal, op. cit., p. 229. Avtar Singh, *Ethics of the Sikhs* (Patiala, 1970), pp. 17-18.
23. ChS 157. PSP, p. 87.
24. ChS 286. PSP, p. 93.
25. ChS 569. PSP, p. 109.
26. ChS 647. GNDU f. 177a. SRL, f. 96b. PSP, p. 121.
27. GNDU, ff. 195a-208a. SRL, ff. 96b-104a. PSP, pp. 48-52. Piara Singh Padam does not actually state that the *Nand Lāl* text published in his *Rahit-nāme* comprises a part of the same manuscript as his *Chaupā Singh* text. His *Nand Lāl* text does, however, correspond closely to those in the other manuscripts.
28. ChS 24. See also 120, 167, 622.
29. ChS 10.
30. The *kes* (uncut hair), *kaṅghā* (comb), *kirpān* (dagger or sword), *karā* (steel bangle) and *kachh* (breeches). ESC, p. 51.
31. ChS 206 ff.
32. ChS 615 ff.
33. The principal examples are the text's references to Mati Das, Sati Das, Daragah Mal, Sahib Chand, Dharam Chand, and Chaupa Singh himself.
34. PSP, p. 40A.
35. PSP, p. 40.
36. This family tree is adapted from a version supplied by Piara Singh Padam in his *Srī Gurū Gobind Singh jī de darbārī ratan*, p. 266. Padam's sources appear to have been Kesar Singh's *Bansāvalī-nāmā* and the *Bhaṭṭ Vāhī Multānī Sindhī* as these are cited for individual biographies elsewhere in the book. Narayan Das was a Kashmiri Brahman of the Datt got. Padam provides a separate family tree for his lineage, op. cit., p. 266. For a chart showing the descendants of Kesar Singh Chhibbar see Balwant Singh Dhillon, 'Some unknown hukumnamas of Guru Gobind Singh', *Proceedings of the Punjab History Conference*, thirteenth session 1979 (Patiala, 1980), p. 107.
37. ChS 158.
38. ChS 178-181.
39. ChS 586.
40. ChS 611.
41. ChS 643.
42. The *Bansāvalī-nāmā* gives the older brother's name as Durgha Mal and Durga Mal. B-n 9:24, 32-34: 10:303. In the GNDU/SRL text the younger brother appears as Hira Nand. ChS 171. The *Bhaṭṭ vāhīs* agree with the PSP text in naming him Hira Mal. PSP, p. 89.
43. S. S. Gandhi, op. cit., pp. 588, 590.
44. See in particular ChS 162, 170-74, 586.
45. ChS 641.
46. B-n 1:10; 14:626.
47. One manuscript gives the year as S. 1836 (1779 A.C.). This, according to Rattan Singh Jaggi, is a mistake. Op. cit., p. kh.
48. Ibid., pp. *chh-j*. The *vāhī* (which supplied him with many of his numerous dates) was, he claims, destroyed by fire in Jammu City. B-n 14:189-90. The *Bālā* janam-sakhi tradition obviously commanded a considerable importance within the Chhibbar family. This is indicated by yet another Chhibbar product, a versified *Bālā* janam-sakhi said to have been prepared by Bhai Sant Das Chhibbar in S. 1834 (1777 A.C.). Illustrated manuscript copies of this work are held by Guru Nanak Dev University (manuscript no. 453) and the National Museum, New Delhi. For a description of the latter see Fauja Singh, *Papers on Guru Nanak* (Patiala, 1970), pp. 155-156. Several folios in praise of Mata Devi are appended to the actual janam-sakhi by both mss.
49. Ibid., pp. *g-chh*.
50. Idem, 'History in Panjabi', in *The Panjab Past and Present* V:1 (April, 1971), p. 188.

60. See below pp.45-47 and English translation note 473.
61. For a useful discussion of Kesar Singh's view see Surjit Singh Hans, 'Historical analysis of Sikh literature, A.D. 1500-1850' (unpub. Guru Nanak Dev University PhD. thesis, 1980), pp. 455-70.
62. See above p.15.
63. The two verse rahit-namas attributed to Nand Lal and the verse rahit-namas attributed to Prahlad Singh, Daya Singh and Desa Singh.
64. The manuscript was purchased by the Sikh Reference Library in 1960 from an antiquarian bookseller, Prithipal Singh Jaura, and was entered in the accessions register on 24 October 1960. (Information supplied by Principal Parkash Singh of Amritsar.)
65. *SRL*, f. 104a.
66. The precise year may perhaps be open to doubt as the last two digits are not clear. The whole of line 8, comprising the actual date *sammat 1821 ikē* is roughly written in a different pen and may well have been added later. It is, moreover, evident that the copyist originally wrote 1812, subsequently amended to read 1821. The hand appears, however, to be that of the original copyist.
67. Notably the substitution of 'b' for 'v'.
68. A fascicle number appears in the bottom right-hand corner of every tenth folio.
69. Shamsheer Singh Ashok believes that these corrections have been made by a different hand. *Sādā hath-likhit pañjābī sāhit* (Amritsar, 1968), p. 376. A few corrections have indeed been made by a modern hand. The majority are, however, early corrections and although the ink is much weaker than that of the original text the style is still that of the copyist.
70. The original sequence may have been briefer. The extant versions all include a supplementary colophon (sections 644-47) which was probably added to an earlier version.
71. See above p.15.
72. The misplaced sections (*ChS* 113-116) run from line 8 of folio 21b to line 1 of folio 23a. See above pp.23-24. A sentence mistakenly repeated from an earlier context appears on folio 75a, line 7.
73. Folios 90 and 103.
74. *GNDU*, f. 208a.
75. The manuscript is catalogued as SHR 227A (the *Chaupā Singh* portion) and SHR 227B (the *Nand Lal* addendum).
76. The introductory and terminal extracts given in the published catalogue of the Sikh History Research Department's manuscripts are not a reliable guide in this respect. They contain several transcription errors. Kirpal Singh (ed.), *A Catalogue of Punjabi and Urdu Manuscripts in the Sikh History Research Department* (Amritsar, 1963), pp. 105-107.
77. An example is the corrupt reading *pravāsīdī* which occurs in section 146. *SRL*, f. 32b. *KhC*, f. 21a.
78. Published by the compiler, Patiala, 1974. The two texts are published separately in the collection. *PSP*, pp.48-52 (*Nand Lal Rahit-nāmā*), 68-121 (*Chaupā Singh Rahit-nāmā*).
79. *PSP*, Introduction, p. 40D.
80. *PSP*, pp. 42-43, 44-47.
81. *PSP*, pp. 48-52.
82. *PSP*, p. 40D.
83. *PSP*, pp. 68-70. See below Appendix, pp.251-52.
84. *PSP*, p. 121.
85. *PSP*, p. 121. *ChS* 644-47.
86. See above p.24.
87. See above p.18.
88. Whereas the first Rahit section enunciates positive injunctions the second details specific offences requiring punishment.
89. See above pp.12-13.
90. See below English translation, note 300.
91. Kahn Singh, *Gurumat Martand*, p. 541. *MK*, Appendix, p.55.
92. See *ChS* 24.
93. *ChS* 158, 179, 585, 589, 611. The formula is peculiar to the narrative sections. It does not appear in either of the rahit-nama sections.
94. *B-n* 10:27. *ChS* 172.
95. Distinctive terms which appear in both works include *kārakhānā* as a metaphor referring to the Panth (*ChS* 168-169; *B-n* 10:625) and *sāre* as a feature of the masands' punishment (*ChS* 184; *B-n* 10:349).
96. *ChS* 224-27. *B-n* 10: 138-47.
97. *ChS* 623-35. *B-n* 10: 636-61.
98. *ChS* 587-88, 596-97.
99. Rattan Singh Jaggi, *Parakh* II, pp. *chh-j*.
100. Jaggi cites several examples. *Ibid.*, p. *chh*.
101. *ChS* 611-14. *PSP*, pp. 118-19.
102. See above p.16.
103. See in particular *ChS* 583-86; *PSP*, pp. 112-13.
104. *ChS* 642-43. See also *PSP*, p. 121.
105. *SRL*, f. 96b, line 8.
106. *GNDU*, f. 206a. *SRL*, f. 103a.
107. *hosī*, *karasī*, *jāsī*, *āvasī*, *lavāsī*.
108. *GNDU*, ff. 195b, 196a, 199a, 201a, 203b-204a. *SRL*, ff.97a-b, 99a, 100a, 101b-102a.
109. *GNDU*, ff. 198a. *SRL*, f. 98a-b.
110. *ESC*, p. 81.
111. *PSP*, pp. 68-70. See Appendix.
112. The term derives from Chhibbar usage. See *ChS* 225.
113. *PSP*, p. 68. The *PSP* text also substitutes *brāhaman* for *gaddān* as the last of the eight varieties of false teachers whom Sikhs are to spurn. *PSP*, p. 74. *ChS* 31. This change was presumably made by the copyist who added the introduction.
114. This emerges in the sentence: *usādīān rasanān upari hauñ hāñ*. *PSP*, p. 70. Cf. *B-n* 10:524. The likelihood of *Bansāvalī-nāmā* influence is further strengthened by the fact that one of the other passages peculiar to the *PSP* text draws directly and heavily from Kesar Singh's work. This is the *PSP* supplement which occurs within the apocalyptic narrative section of the extant text. *PSP*, pp. 113-15.
115. *PSP*, pp.68, 69. See Appendix.
116. *ChS* prologue (*GNDU*, f. 1a-b; *SRL* f. 1a-b), section 567.
117. *GNSR*, pp. 207 ff.
118. *ChS* 65, 125.
119. See above p.25.
120. *ChS* 459 and 460 (both of them items which concern the settlement of disputes) support this assumption.
121. *ChS* 599.
122. Even here, however, the compiler occasionally assumes a range of understanding on the part of his readers and uses terms which are now very difficult to define with precision. The word *prasād* is indiscriminately used both for ordinary food and for karah prasād; and *aradās* may mean either a simple request or the distinctive Sikh prayer known as Ardas. Karah prasād is never defined in terms of its recipe, nor Ardas in terms of its content.
123. Two examples are the series of items concerning the kes and the list of injunctions directed to female Sikhs. *ChS* 518-28, 550-67.
124. See English trans., note 118.
125. See below pp.47-48.
126. See English trans., note 9.
127. See English trans., note 12.
128. See English trans., note 18.
129. See English trans., note 382.
130. This injunction appears only in the *PSP* version, p. 71. See English trans., note 28. The *GNDU/SRL* text does, however, quote a couplet attributed to Guru Gobind Singh which enjoins the wearing of kachh, bangle, and knife (*kachh ḡaḡhā karab*). *ChS* 251.

131. The injunction, which concerns the disposal of charity, does not actually mention the poor, but is immediately followed by an anecdote concerning a poor Sikh who receives financial assistance from the Guru (*ChS* 49-51).
132. This section has been considerably compressed. The *Chaupā Singh* text lays repeated (and repetitive) emphasis on the Gursikh's duty towards his fellow Sikhs.
133. Caste is the one issue which the *Chaupā Singh* compiler fails to make completely clear. The text is clear in that it affirms the need to observe caste conventions, and the right of Brahmans to a position of continuing privilege. A reference in section 79 can, however, be construed to mean that in certain areas of social intercourse Sikhs should view each other as members of the same caste and of the same lineage descended from the Guru. Other injunctions imply support for this familial view of the Panth. If this latter interpretation is correct it means that within the Panth caste observance is diminished but not abolished, a description which may be fairly applied to modern practice. *ESG*, chap. 5.
134. Kesar Singh Chhibbar justifies deference to Brahmans on the following grounds:  
 A Brahman Sikh should receive greater respect,  
 For thus shall the reputation of the Sikh faith be enhanced.  
 If not, other Brahmans will speak ill of it if ever a Brahman should become a Sikh.  
*B-n* 10:354-5
- In other words, the Brahman Sikhs should be regarded as custodians of the Panth's respectability in the eyes of their Hindu (and particularly their Brahman) neighbours. By retaining a qualified version of the traditional pattern of deference the Panth will ensure its acceptance by the larger society within which it must live. Injunction 3(v) supplies the qualification, one which significantly diminishes the concept of Brahmanical privilege. Elsewhere Kesar Singh stresses that the Panth is for all four *varṇas*. *B-n* 10:403, 492.
135. See *ChS* 3 and English trans., note 18.
136. There is no specific reference in the *ChS* text to either the *akhaṇḍ pāṭh* (unbroken reading) or the *saptādhik pāṭh* (a reading spread over seven days).
137. The details of the ritual described in 6 (c) ii/iii have been drawn from the *ChS* narrative description of the first kes baptism (*ChS* 178-83) as well as from the brief *rahit-nama* rubric in *ChS* 90-91. The two accounts offer no contradiction. The only difference of any importance is that the narrative description makes no reference to the drinking of the sanctified water. Several terms are used in the *ChS* text to designate the rite. It is variously called *gur-dīkhiā* (the Guru's initiation), *kesān dī pāhul* (kes baptism), *khaṇḍ dī pāhul* (sword baptism), and simply *pāhul* (or *pāhal*). *ChS* 61, 122, 178, 506. The literal meaning of *pāhul* (*pad-jal*), is the same as *charan-āmrit*, viz. 'foot-water'. (*MK*, p. 569n. See also note 39.) Its association with the sword has, however, detached it from its original sense.
138. It is not clear what the expressions translated as 'appropriate rites' are meant to cover. They may signify rites appropriate to the caste of the deceased Sikh.
139. An offence noted as section 467 indicates that a Sikh should bathe or at least perform the five ablutions before eating. Performing the five ablutions would mean washing the feet in addition to the hands and mouth.
140. See English trans., note 118.
141. See English trans., note 541.
142. *ChS* 157 ff.
143. *ChS* 184-88.
144. *ChS* 6.
145. See above p.15. The actual narrative occupies section 206-235 of the *ChS* text.
146. See above pp.16-17.
147. *ChS* 159, 162.
148. *ChS* 181.
149. *ChS* 583-86.
150. See above pp.18-19.
151. *B-n* 14:66-67, 105-111.
152. The expression *raule de dait budhī sikh* also appears and is translated as 'vicious Sikhs of evil understanding'. *ChS* 581.

153. *B-n* 10:140-7.
154. *ChS* 624-25.
155. *ChS* 49.
156. *ChS* 502.
157. *Savaie mahale chauthe ke*, *AG*, pp. 1402-4. The formula is used several times in this portion of the *Adi Granth*.
158. *B40 (Eng)*, p. 45n.
159. The note in *B40 (Eng)*, pp. 45-46, suggests that *srī vāhigurū jī kī fateh* can only mean 'Victory to Sri Vahiguru ji'. This is correct only if the honorific 'Sri' is retained. The *ChS* usage always omits it.
160. *ChS* 142.
161. See for example the interchanging use of the two terms in the brief note on the plenary *sangat* which occurs in *ChS* 568 or the similar interchange in 587. An early example occurs in 25. See also 274, 279, 596, 643, 645. The same identity is also indicated by variant readings in different manuscripts. Whereas the *SRL* reading has *vāhigūrujī kahiā* in lines 3-4 of folio 102b, the corresponding *GNDU* and *PSP* reading is *gurū gobind singh jī kahiā* (*GNDU*, f.205a-b; *PSP*, p. 51). See also *ChS* 1 (*GNDU*, f.1b; *SRL*, f.1a). Kesar Singh also uses the two terms synonymously. See for example *B-n* 10:301, 304, 437.
162. *SRL*, f. 81a (*ChS* 589). *GNDU* (f. 147a) and *PSP* (p.115) both omit the word.
163. Surjit Singh Hans, 'Historical analysis of Sikh literature, A.D.1500-1850' (unpub. Ph.D. thesis, Guru Nanak Dev University, 1980), pp. 182-92.
164. For a list of the twelve anecdotes see p.174.
165. See in particular *ChS* 579-82, a passage which seems clearly to be blaming Khatri arrogance for much of the current confusions. See also Rup Kaur Khatri (177) and Rai Singh (571-72).

੧ ਆਗੇ ਰਹਿਤ ਸਤਿਗੁਰੁ ਕੀ ॥ ਸੇ ਰਹਿਤ ਕਿਆ ॥ ਸਾਖ  
 ਕੀ ਸਾਹਿਬ ਜੀ ॥  
 ਰਹਿਤ ਰਹਿਤ ਰਹਿ ਜਾਹਿ ਬਿਕਾਰਾ<sup>੨</sup> ॥  
 ੨੧੪ ਰਹਿਤ ਕੀਤਿਆ ਬਿਕਾਰ ਨ ਹੋਵਨ ਸੇ ਰਹਿਤ ਕਹੀਏ<sup>੩</sup> ॥  
 ੨੧੫ ਗੁੰਬ ਸਾਹਿਬ ਜੀ ॥  
 ਸਾਚੀ ਰਹਿਤ ਸਾਚਾ ਮਾਨਿ ਸੋਇ<sup>੪</sup> ॥  
 ੨੧੬ ਰਹਿਤ ਵਿਚ ਗੁਰੁ ਚਿਤਾਵੈ ਸੇ ਐਸੀ ਰਹਿਤ ॥ ਸਾਖ ਗੁੰਬ  
 ਸਾਹਿਬ ਜੀ ॥  
 ਐਸੀ ਰਹਿਤ ਹੋ ਹਰਿ ਧਾਮਾ<sup>੫</sup> ॥  
 ੨੧੭ ਕਾ ਸਿਖ ਜੋ ਹੋਵੈ ਸੇ ਐਸੀ ਰਹਿਤ ਕਾ ਖੋਜਣਾ ਕਰੈ ॥ ਜੇਹੜੀ  
 ੨੧੮ ਵਾਹਗੁਰੁ<sup>੬</sup> ਖੁਸੀ ਆਵੈ ॥ ਸਾਖ ਗੁੰਬ ਸਾਹਿਬ ਜੀ ਸੰਤ ਵਾਕ ॥  
 ੨੧੯ ਕਿਤਿਓਂ ਕਹਤੀ ਦੇਖੀ ਰਹਿਤ ਕੋ ਖੁਸੀ ਨ ਆਇਓਂ<sup>੭</sup> ॥  
 ੨੨੦ ਬਹੁਤਿ ਹੈ ਰਹਿਤ ਗੁਰੁ ਕੀ ਕਿਸੇ ਗੁਰਮੁਖਿ<sup>੮</sup> ਨ ਧਾਪਤਿ  
 ੨੨੧ ਹੈ ॥ ਧਰੁ ਗੁਰੁ ਕਾ ਸਿਖ ਰਹਿਤ ਦੀ ਖੋਜਣਾ ਕਰੈ ਅਚੇਤ  
 ੨੨੨ ਹੋ<sup>੯</sup> ॥੧॥  
 ਗੁਰੁ ਕਾ ਜੋ ਸਿਖ ਹੋਵੈ ਕੇਸਧਾਰੀ ਅਥਵਾ ਸਾਹਿਜਧਾਰੀ ਸੇ  
 ੨੨੩ ਸਮੇ ਇਸਨਾਨ ਅਥਵਾ ਧੰਜ ਇਸਨਾਨ ਕਰੇ ॥ ਧੰਜ ਵੇਰੀ  
 ੨੨੪ ਪੜੇ ॥ ਗੁਰੁ ਰਾਮਦਾਸ ਜੀ ਕਾ ਬਚਨ ਹੈ ਧੰਜ ਵਾਰੀ ਜੋ  
 ੨੨੫ ਪੜਨੇ ਕਹਿ ਬੁਧ ਉਜਲ ਹੋਈ ਹੈ ॥ ਉਪਰੰਤ ਹੋਰ ਬਾਨੀ ਜੋ  
 ੨੨੬ ਹੋਵੈ ਸੇ ਪੜੇ ॥ ਧਾਰ ਕਹਿ ਕੇ ਹਥ ਜੋੜਿ ਕੇ ਅਰਦਾਸ ਕਰੇ ॥  
 ੨੨੭ ਧਰਮਮਾਲੇ ਸਾਧ ਸੰਗਤਿ ਸਿਖਾ ਵਿਚਿ ਜਾਏ ॥ ਜਥਾ ਸਕਤ<sup>੧੦</sup>  
 ੨੨੮ ਲੈ ਜਾਏ ॥ ਫੁਲ ਫੁਲ ਪੈਸਾ ਕੌਡੀ ਦਾਣੇ ਮਥਾ ਟੇਕੇ ॥੧॥  
 ਗੁਰੁ ਕਾ ਸਿਖ ਫਿਰਿ ਧਰਮ ਦੀ ਕਿਰਤ ਕਰੇ ॥ ਜੇਹੀ ਵਾਹਗੁਰੁ  
 ੨੨੯ ॥ ਪ੍ਰਸਾਦਿ ਖਾਣ ਆਵੈ ਜਥਾ ਸਕਤ ਪ੍ਰਸਾਦੀ ਗ੍ਰਾਸ<sup>੧੧</sup> ਅਥਵਾ  
 ੨੩੦ ਸਿਖ ਚਉਕੇ ਪਰਿ ਨਾਲ ਲੈ ਬੈਠੇ ॥ ਅਰਬ ਗੁਰੁ ਕੇ ॥ ਸਾਖ  
 ੨੩੧ ਸਾਹਿਬ ਜੀ ॥  
 ਖਟਿਆਲਿ ਕਿਛੁ ਹਥੇ ਦੇਇ ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣੇ ਸੋਇ<sup>੧੨</sup> ॥੨॥  
 ਗੁਰੁ ਕਾ ਜੋ ਸਿਖ ਹੋਵੈ ਸੇ ਫੇਰ ਸੰਧਿਆ ਸਮੇ ਰਹੁਰਾਸ ਸੇਰੁ  
 ੨੩੨ ਸੁਣੇ ॥ ਜੋ ਧਰਮਮਾਲੇ ਨਾ ਪਹੁਚ ਲਗੇ ਤਾ ਆਪਣੇ ਅਸਥਾਨ

ਉਪਰ ਖੜੇ ॥ ਹੈਨ ਪ੍ਰਸਾਦਿ ਖਾਇ ਕੇ ਧਰਮਸਾਲੇ ਅਥਵਾ ਸਾਧ  
ਸੰਗਤਿ ਸਿਖਾ ਦਿਚ ਜਾਇ ਬੈਠੇ ॥ ਕਥਾ ਕੀਰਤਨੁ ਗੋਬਿੰਦ ਚਰਚਾ  
ਕਰੇ ਸੁਰੇ ॥ ਸਾਖ ਗੁੰਝ ਸਾਹਿਬ ਜੀ ॥

ਪਹਲੀ ਗਤੀ ਫੁਲੜਾ ਫਲੁ ਭੀ ਧਿਛਲੀ ਗਤਿ ॥

ਜੇ ਜਾਗਨ ਲਾਗੇ ਸੇ ਸਾਈ ਕੰਨੇ ਰਾਤਿ <sup>13</sup> ॥ 3 ॥

ਗੁਰੂ ਕਾ ਜੇ ਸਿਖੁ ਹੋਵੈ ਸੇ ਫੇਰ ਤੇਰੇ ਜਾਇ ॥ ਜੇ ਕਬੀਲਦਾਰ ਹੋਵੈ  
ਤਾ ਨਾਰੀ ਨਾਲਿ ਅਗਲਾ ਧਰੁ ਤੇ ਧਿਛਲਾ ਧਰੁ ਭੇਟਾ ਨਾ ਕਰੇ ॥  
ਦੀਚਲੇ ਦੇ ਧਰੁ ਬਿਲਾਸ ਦੇ ਹੈਨਿ ॥ [4]

ਧਿਛਲੀ ਗਤਿ ਉਠਿ ਕੇ ਬੀੜੀ ਕਰੇ ॥ ਦਿਸਾਨਾ ਕਰੇ ॥ ਅਥਵਾ  
ਪੰਜ ਦਿਸਾਨਾ ਕਰੇ ॥ ਅਤੇ ਜੇ ਨਰਭੇਟ ਹੋਈ ਹੋਵੈ ਤਾ ਠੰਡੇ ਅਥਵਾ  
ਗਰਮ ਤੇ <sup>14</sup> ਖਾਲੀ ਸਾਖ ਦਿਸਾਨਾ ਕਰੇ ਜ਼ਰੂਰ ॥ ਬਾਣੀ ਗੁਰੂ  
ਕੀ ਪ੍ਰੀਤਿ ਨਾਲਿ ਪੜੇ ਗੁਰੂ ਕਾ ਜੇ ਸਿਖੁ ਹੋਵੈ ॥ ਸਾਖ ਗੁੰਝ  
ਸਾਹਿਬ ਜੀ ॥

ਚਉਥੇ ਧਰਿ ਮਥਾਹਿਰੇ ਸੁਰਤਿਯਾ ਉਪਜੈ ਚਾਉ ॥

ਤਿਨਾ ਦਰਿਆਵਾ ਸਿਉ ਰੇਸਤੀ ਮਨ ਮੁਖ ਸੰਗਿਯਾਉ <sup>15</sup> ॥ [5] ॥

ਜੇ ਗੁਰੂ ਕੀ ਸਿਖੁ ਹੋਵੈ ਪੰਜੀ ਮੇਲੀ ਨਾਤਾ ਨਾ ਕਰੇ ॥ ਦਰੁ ਭੀ  
ਨਾ ਕਰੇ ॥ 1 ॥ ਇਕ ਮੇਲ ਮੀਠੇ ॥ 2 ॥ ਦੂਜਾ ਮੇਲ ਰਾਮ ਰਯੇ ॥ 3 ॥  
ਤੀਜਾ ਮੇਲ ਪੀਰ ਮਲੀਏ ॥ 4 ॥ ਚਉਥਾ ਮੇਲ ਮਸੰਦ ॥ 5 ॥ ਪੰਜਵਾਂ  
ਮੇਲ ਮਸੰਦੀਯੋ <sup>16</sup> ॥ ਇਨ ਧਾਰੋ ਦੀ ਸੰਗਤੀ ਦੇਹ ਗੁਰੂ ਕੇ ਸਾਕ  
ਭੀ ਹੈਨ ॥ ਧਰੁ ਨਿੰਦਕ ਦੁਸਟ ਹੋਏ ਹੈਨ ॥ ਜੈਸੇ ਬਿਛ ਦਿਚੇ  
ਫਲ ਫਲ ਪੜ ਡਾਲ ਨਿਕਲਦੇ ਹੈਨਿ ॥ ਅਤੇ ਕੰਡੇ ਭੀ ਦਿਚੇ ਹੀ  
ਨਿਕਲਦੇ ਹੈਨਿ ॥ ਸੇ ਦੇਹ ਕੰਡੇ ਹੈਨਿ ॥ 6 ॥

ਗੁਰੂ ਕਾ ਸਿਖੁ ਸਹਾਬੁ ਭੀ ਨ ਘੀਵੈ ॥ ਸਾਖ ਗੁੰਝ  
ਸਾਹਿਬ ਜੀ ॥

ਜਿਤ ਧੀਤੇ ਮਤ ਦੁਰ ਹੋਏ ਬਰਲੁ ਧਵੈ ਦਿਚਿ ਯਾਇ ॥

ਅਪਣਾ ਪਰਾਇਆ ਨ ਪਛਾਣੀਯੈ ਖਸਮਰ ਧਰੇ ਖਾਇ ॥

ਜਿਤਿ ਧੀਤੇ ਖਸਮ ਦਿਸਰੇ ਦਰਗਹਿ ਮਿਲੈ ਸਜਾਇ ॥

ਝੂਠਾ ਮਦੁ ਨ ਮੁਲ ਪੀਚਈ ਜੇਕਾ ਧਾਰ ਦੁਸਾਇ <sup>17</sup> ॥ 7 ॥

[ਅਤੇ ਪੰਜਾ ਮੇਲ ਕਰੈ ॥ ਕਛ ॥ ਕ੍ਰਿਪਾਨ ॥ ਕੇਸ ॥ ਬਾਣੀ ॥  
ਸਾਧ ਸੰਗਤਿ ॥ ਗੁਰੂ ਕਾ ਸਿਖੁ ਦਸ ਲਗਦੇ ਬਿਧਿਯਾ ਕਾ ਬਰਜ

ਨਾ ਕਰੇ ॥ ਗੁਰੂ ਕਾ ਸਿਖੁ ਬਿਧਿਯਾ ਨ ਧੀਵੈ ॥ ਭਾਵੈ ਸਾਜਧਾਰੀ  
ਹੋਵੈ ਤਾ ਭੀ ਨ ਦਰਤੇ ॥ ਨਾ ਨਸਦਾਰ ਲੇਵੇ ॥] <sup>18</sup>

ਗੁਰੂ ਕਾ ਸਿਖੁ ਪ੍ਰਸਾਦਿ ਖਾਣੁ ਬੈਠੇ ਤਾ ਹਥ ਧੈਰ ਧੋਇ ਲਏ ॥  
ਗੁਰੂ ਕਾ ਕਹਿ ਕੇ ਲੰਗਰ ਦਿਚਿ ਜਾਏ ॥ ਅਰਬਿ ਨਾਲਿ ਪ੍ਰਸਾਦਿ ਖਾਏ ॥  
ਪ੍ਰਸਾਦਿ ਖਾਣਾ ਗਲਾ ਨ ਕਰੇ ॥ ਕਿਸੇ ਯਾਏ ਨ ਪ੍ਰਸਾਦਿ ਖਾਣਾ ਉਠਿ  
ਨ ਖੜਾ ਹੋਵੈ ॥ ਸਤਿਨਾਮ ਵਾਗੁਗੁਰੂ ਆਖ ਕੇ ਪ੍ਰਸਾਦ ਮੁਖ ਖਾਏ ॥  
ਪ੍ਰਾਨ ਕਾ ਦਾਤਾ ਯਾ ਦਰੈ ਪ੍ਰਸਾਦ ਗੁਰੂ ਕੇ ਸਮ ਜਾਏ ॥ 8 ॥ ਸਾਖ  
ਗੁੰਝ ਸਾਹਿਬ ਜੀ ॥

ਆਦ ਧਰਖ ਤੇ ਹੋਇਆ ਯਾਨਾਦ <sup>19</sup> ॥ [6] ॥

ਗੁਰੂ ਕਾ ਸਿਖੁ ਹੋਵੈ ਤੁਰਕੀ ਸਾਖ ਜੁਧ <sup>20</sup> ਨਾ ਕਰੇ ॥ ਤੁਰਕ  
ਸਾਖ ਰੇਸਤੀ ਨਾ ਕਰੇ ॥ ਤੁਰਕ ਦਾ ਦਿਸਾਨੁ ਨਾ ਕਰੇ ॥ ਤੁਰਕ ਦੇ  
ਹਥੋ ਪਾਨੀ ਨਾ ਧੀਵੈ ॥ ਤੁਰਕ ਨਾਲਿ ਰਲ ਨਾ ਸਦੇ ॥ ਤੁਰਕ ਦੀ  
ਸੋਗੰਧ ਦਾ ਦਿਤਿਬਾਰ ਨਾ ਕਰੇ ॥ ਤੁਰਕ ਦੀ ਜਬਾਨੀ ਗਿਆਨ  
ਚਰਚਾ ਵਾਰਤਾ ਸੁਣ ਕੇ ਮੋਹਤ ਨ ਹੋਵੈ ॥ ਇਕ ਸਫਾ <sup>21</sup> ਬੈਠਿਆ  
ਤੁਰਕ ਕੇ ਪ੍ਰਸਾਦਿ ਨ ਖਾਇ ॥ ਜੇਹਾ ਨਾਲਿ ਰਲਿ ਬੈਠ ਖਾਧਾ  
ਨਾਲ ਤੇਹਾ ਇਕ ਸਫਾ ਬੈਠੇ ॥ ਤੁਰਕ ਨੁ ਪਰਮ ਕਰਮ ਜਾਨਮ <sup>22</sup>  
ਗੁਰੂ ਦਾ ਦੇਖੀ ਜਾਏ ॥ ਗੁਰੂ ਕਾ ਬਚਨ ਹੈ ॥ ਸਕਲ ਮਲੇਛ  
ਕਰੇ ਰਣਥਾਤਾ <sup>23</sup> ॥ [10] ॥

ਗੁਰੂ ਕਾ ਜੇ ਸਿਖੁ ਹੋਵੈ ਪਰਨਾਰੀ ਹੋਰੇ ਨਾਰੀ <sup>24</sup> ॥ ਪ੍ਰਦਿਸਤੀਆ  
ਦਾ ਸੰਗ ਨ ਕਰੇ <sup>25</sup> ॥ ਬਿਆਹੁ ਕਰੇ ॥ ਅਪਨੇ ਬਰਨ ਆਸਰਮ  
ਕੁਲ ਦੀ ਵਰਤਨ ਕਰੇ ॥ ਜਿਸ ਦਿਚ ਸਿਖੁ ਨੁ ਦਾਗ ਨਾ ਲਗੇ ॥  
ਰੋਈ ਬੁਰਾ ਨਾ ਆਖੇ ॥ [11] ॥

ਗੁਰੂ ਕਾ ਸਿਖੁ ਹੋਵੈ ਸੇ ਕੰਨਿਆ ਨਾ ਮਾਰੇ ॥ ਕੁੜੀ ਸਾਰ  
ਸਿਖ ਨਾਲਿ ਨਾ ਵਰਤੇ <sup>26</sup> ॥ [12] ॥

ਕੰਨਿਆ ਦੇ ਧੈਸੇ ਨਾ ਖਾਏ ॥ ਸਾਖ ਗੁੰਝ ਸਾਹਿਬ ਜੀ ॥

ਸਾਇ ਪੁੜੀ ਜਜਮਾਨ ਕੀ ਸਾ ਤੇਰੀ ਦੇਤ ਧਾਨ

ਧਾਏ ਤੇਰਾ ਜਾਨਮ ਗਇਆ <sup>27</sup> ॥ [13] ॥

ਦੇ ਬਚਨ ਪ੍ਰੋਤ ਨੁ ਹੋਆ ਹੈ <sup>28</sup> ॥ ਜੇ ਸਾਇ ਬਾਧ ਖਾਏ ਤਾ  
ਸਾਜੇ ਨਰਕ ਧਾਤੀ ॥ [14] ॥

ਗੁਰੂ ਕਾ ਸਿਖੁ ਕੰਨਿਆ ਮੇਰੇ ਨੁ ਨ ਦੇਵੈ ॥ ਮੇਰੇ <sup>29</sup> ਕੀ ਲਏ ॥

ਚਰਨ ਦੀ ਧਾਹੁਲ ਦਿਖਾਏ ॥ [੧੫] ॥ ਜਬ ਜੋੜਾਏ ਸਿਖਣੀ ਨੂ  
ਅਤੇ ਸਹਜਧਾਰੀ ਨੂ ਧਾਹੁਲ ਚਰਨ ਦੀ ਦੇਖੇ ॥ ਕੁੰਥ ਸਾਹਿਬ ਜੀ ਦੀ  
ਮੰਜੀ ਧੋਇ ਕੇ ਦਿਹ ਪਤਾਸੇ ਧਾਇ ਕੇ <sup>੩੦</sup> ॥ ਜਪਜੀ ਧੰਜ ਪਉੜੀਆ  
ਪੜ ਕੇ ਅਥਵਾ ਅਨੰਦ ਧੰਜ ਪਉੜੀਆ ਧਾਰਿ ਕੇ ॥ ਘੋਲ  
ਪਿਲਾਵਟੀ <sup>੩੧</sup> ॥ ੧੬ ॥

ਗੁਰੂ ਕਾ ਸਿਖੁ ਸਾਕ ਸਿਖੁ ਨਾਲਿ ਕਰੇ ॥ ਦੇਹ ਲੈਣ ਦਾ ॥  
ਦੇਖੇ ਹਰ ਸੁਚਾ ਦੇਖੇ ਮਖੇ ਨਾਲਿ ਸਥਾ ਮਿਲਦਾ ਦੇਖਿ ਲਏ ॥  
ਸਾਖ ਕੁੰਥ ਸਾਹਿਬ ਜੀ ॥

ਮੂਲ ਜਾਣ ਗਲਾ ਕਰੇ ਹਾਠੇ ਲਾਏ ਹਾਣ <sup>੩੨</sup> ॥ ੧੭ ॥

ਗੁਰੂ ਕਾ ਸਿਖੁ ਗਰੀਬ ਸਿਖੁ ਨਾਲਿ ਨਾਤਾ ਕਰੇ ॥ ਗੁਰੂ  
ਨਾਲਿ ਗੰਢ ਪਉਦਾ ਹੈ ॥ ੧੮ ॥

ਗੁਰੂ ਕਾ ਸਿਖੁ ਕੇਸਧਾਰੀ ਛੰਨਣੀਆ ਦਾ ਧਾਲੀ ਸਿਰੁ ਨ  
ਪਛਾਏ <sup>੩੩</sup> ॥ ੧੯ ॥

ਗੁਰੂ ਕਾ ਸਿਖੁ ਜੰਝੂ ਟਿਕੇ ਕੀ ਕਾਣ ਨ ਕਰੇ ॥ ਕੇਸਧਾਰੀ ਨੂ  
ਜੰਝੂ ਟਿਕਾ ਕੇਸੁ ਜੈਣ ॥ ਸਹਜਧਾਰੀ ਨੂ ਖੁਦਾਣੁ ਹੈ ॥ ਅਗੇ  
ਅਪਣੀ ਭਾਵਣੀ ॥ ੨੦ ॥ <sup>੩੪</sup>

ਗੁਰੂ ਕੇ ਸਿਖੁ ਨੂ ਜੇ ਢੰਗ-ਸੁਆਰਥ ਕਾਰਜ ਬਣੇ ॥ ਸੇਵਕ  
ਨਾਲ ਲੈਣ ਦਾ ॥ ਤਾ ਜੰਝੂ ਧਾਰ ਕਾਰਜ ਕਰਿ ਕੇ ਆਪਣੀ  
ਭਾਵਣੀ ਨਾਲਿ ਉਤਾਰ ਛੱਡੇ ॥ ੨੧ ॥

ਗੁਰੂ ਕਾ ਸਿਖੁ ਸਿਖ ਦੀ ਸੇਵਾ ਟਹਲ ਅਰਥੁ ਹਿਰਦਾ  
ਦੇਵੈ ਅਟਕਾਇ ਨਾਹੀ ॥ ੨੨ ॥

ਗੁਰੂ ਕੇ ਸਿਖੁ ਗਰੀਬ ਦੀ ਰਸਨਾ ਗੁਰੂ ਕੀ ਗੋਲਕ  
ਜਾਨਣੀ ॥ ੨੩ ॥

ਜੇ ਬ੍ਰਹਮਣ ਗੁਰੂ ਕਾ ਸਿਖੁ ਹੋਵੈ ਤਾ ਉਮਰੀ ਦੁਣੀ ਟਹਲ  
ਕਰਣੀ <sup>੩੫</sup> ॥ ਦੁਣੀ ਨਛਾ ਹੋਵੈ ॥ ਜੇ ਗੁਰੂ ਕੀ ਸਿਖੀ ਮੈ ਜਗਤ ਦਾ  
ਗੁਰੂ ਹੋਇ ਕੇ ਆਵੈ ॥ ਦੁਣਾ ਮਹਾਤਥਾ ਹੈ <sup>੩੬</sup> ॥ ੨੪ ॥

ਜੇ ਗੁਰੂ ਕੇ ਸਿਖੁ ਨੂ ਕੋਈ ਅਰਥ ਸੰਕਟ ਬਣ ਜਾਵੈ ॥ ਤਾ  
ਪਿਛਲੀ ਰਾਤੀ ਜਪਜੀ ਦੇ ਭੋਗ ਧੰਜ ਦੇਰੀ ਧਾਏ ॥ ਧਿਆਨ  
ਦਾਰਿਗੁਰੂ ਸਾਹਿਬ <sup>੩੭</sup> ਦਾ ਕਰੈ ਸਿਖੁ ਧਾਮੇ ਹਥ ਜੁੜਾਏ ॥  
ਜਥਾ ਸਕਤ ਸੇਵਾ ਟਹਿਲ ਕਰੈ ॥ ਦਾਰਿਗੁਰੂ ਅਸਾਨ <sup>੩੮</sup> ਕਰੈ ॥

ਸਾਖ ਕੁੰਥ ਸਾਹਿਬ ਜੀ ॥

ਸਤਗੁਰੁ ਤਿਖਤੇ ਗੁਰ ਸਿਖੁ ਮੁਖ ਧਾਏ <sup>੩੯</sup> ॥

ਸਾਖ ਗੁਰੂ ॥ ਜੇ ਸਿਖੁ ਨੂ ਮਨੇ ਸੇ ਗੁਰੂ ਖੁਸੀ ਆਵੈ ॥ ੨੫ ॥ ਸੇ ਸਾਂ  
ਸਤਿਗੁਰੁ ਤਿਖਤਾ ਤੇ ਖੁਸੀ ਹੋਆ ਤਾ ਸੰਕਟ ਕਿਉ ਰਹੈਦਾ ਹੈ ॥ ੨੬ ॥

ਗੁਰੂ ਕਾ ਸਿਖੁ ਗੁਰੂ ਕੇ ਸਿਖੁ ਨੂ ਪਛਾਣੇ ਸੁਥਾਨ ਦਾ ਬੀਜਾ  
ਸਫਲ ਹੁੰਦਾ ਹੈ ॥ ੨੭ ॥ ਗੁਰੂ ਕਾ ਸਿਖੁ ਦਿਕਾਰ ਬਿਚ ਨ ਬੀਜੈ <sup>੪੦</sup> ॥  
ਸੰਤ ਸਾਖ ॥

ਕਲਰ ਖੇਤੀ ਬੀਜੀਏ ਕਿਵ ਲਾਹਾ ਲਈਐ <sup>੪੧</sup> ॥ [੨੮] ॥

ਸਾਖ ਕੁੰਥ ਸਾਹਿਬ ਜੀ ॥

ਅਭਿਆਗਤਿ ਏਹ ਨ ਆਖੀਐਹਿ ਜਿਨ ਕੇ ਹਿਰਦੇ ਭਰਮ ॥

ਤਿਨ ਕੇ ਦਿਤੇ ਨਾਨਕ ਤਿਹੋ ਜੇਹਾ ਭਰਮ <sup>੪੨</sup> ॥ ੨੯ ॥

ਸਾਖ ਹੋਰੁ ॥

ਖੇਤ ਪਛਾਣੈ ਬੀਜੈ ਦਾਨੁ ॥

ਸੇ ਖੜੀ ਦਰਗੁ ਖੁਦਾਨ <sup>੪੩</sup> ॥

ਖੇਤ ਜੇ ਹੈਨ ਧਾਧ ਤਿਨ ਸੇ ਖੜੀ <sup>੪੪</sup> ॥ ਗੁਰੂ ਕਾ ਸਿਖੁ ਲੈਣਾਵਾਲਾ ॥  
ਅਰਬੀ ਸੇ ਤੀ ਅਰਬੀ ਧਾਨ ਕੁਧਾਨ ਬਾਢ ਕੁਥਾਣ ਦੇਖੈ ॥ ਜੈਸਾ  
ਧਾਨ ਖਾਈਐਗਾ ਤੈਸੀ ਬੁਧ ਹੋਵੈਗੀ ॥ ਜਗਆਸੀ ਸਿਖੁ ਪਤਿਤ  
ਧਾਮ ਭੋਜਨ ਨਾ ਕਰੇ ॥ ਸਾਖ ਕੁੰਥ ਸਾਹਿਬ ਜੀ ॥

ਮਾਣਸ ਖਾਏ ਕਰੇ ਨਿਵਾਜ ॥

ਛੁਰੀ ਵਗਾਇਨ ਤਿਨ ਗਲ ਤਾਗ ॥

ਤਿਨ ਧਾਰਿ ਬ੍ਰਹਮਣ ਖੁਰਹਿ ਨਾਦ ॥

ਉਨਾ ਤੀ ਆਇਆ ਉਹੀ ਸੁਆਦੁ <sup>੪੫</sup> ॥ ੩੦ ॥

ਗੁਰੂ ਕਾ ਸਿਖੁ ਦਿਨ ਅਠਾ ਦੀ ਸੰਗਤਿ ਨ ਕਰੇ ॥ ਦਿਨ  
ਦਾ ਉਪਦੇਸ ਨ ਲਏ ॥ ਤੁਰਕ ॥ ੧ ॥ ਜੋਗੀ ॥ ੨ ॥ ਪਗਲਥਾ ॥ ੩ ॥  
ਸਿਰਖੁਥਾ ॥ ੪ ॥ ਲਿਟੀਆ ॥ ੫ ॥ ਗੁੜੀਆ ॥ ੬ ॥ ਟੋਪੀਆ ॥ ੭ ॥  
ਗਦੀਆ <sup>੪੬</sup> ॥ ੮ ॥ ਇਹੁ ਆਪਣਾ ਧਰਮ ਦਸਨਗੇ ॥ ਅਗਲੇ ਦਾ  
ਖੇਨਗੇ ॥ ੩੧ ॥

ਗੁਰੂ ਕਾ ਸਿਖੁ ਧੁਜਾਰੀ ਹੋਵੈ ॥ ਗੁਰੂ ਕੀ ਅੰਸ ਨ ਖਾਏ ॥  
ਨ ਚੁਗਾਏ ॥ ਬੁਧ ਨਸਟ ਹੋਈ ਹੈ ॥ ਮਾਨੀ ਦੰਭੀ ਕਸਬੀ  
ਨ ਹੋਵੈ ॥ ਕਾਮੀ ਝੋਧੀ ਨਿੰਦਕ ਅਹੰਕਾਰੀ ਨਾ ਹੋਵੈ ॥ ਸਾਖ



ਕੰਥ ਸਾਹਿਬ ਜੀ ॥

ਅਥਵਾ ਸਭੇ ਕੀਤਿਆ ਨਿਰੰਕ ਕਾ ਦਾਹੁ ਨਾਹਿ <sup>47</sup> ॥ ੩੨ ॥  
ਸਾਖ ਕੰਥ ਸਾਹਿਬ ਜੀ ॥

ਏ ਮਨ ਭੁਲੇ ਕਪਟ ਨ ਕੀਜੈ ॥  
ਅੰਤਰਿ ਲੇਖਾ ਤੇਰੇ ਜੀਆ ਧਰ ਲਜਿ <sup>48</sup> ॥  
ਦਾਨ ਦੀ ਅੰਸ ਅਧਕਾਰੀ ਨੁ ਜੋਗ ਹੈ ॥ ੩੩ ॥

ਗੁਰੁ ਕਾ ਮਿਖ ਆਖੇ ਭਾਈ ਮਹੰਤ ਨ ਕਹਾਏ ॥ ਸਾਖ  
ਕੰਥ ਸਾਹਿਬ ਜੀ ॥

ਆਪਸ ਕੇ ਜੋ ਭਲਾ ਕਹਾਵੈ ॥  
ਤੀਸੈ ਭਲਾਈ ਨੀਕਟ ਨ ਆਵੈ <sup>49</sup> ॥  
ਕਪਟੀ ਨ ਹੋਵੈ ॥ ੩੪ ॥ ਏਸ ਮਾਨ-ਬਡਾਈ ਅਤੇ ਧਖੰਡ  
ਨੇ ਮਸੰਦਾ ਦਾ ਨਾਸ ਕੀਤਾ ਹੈ ॥ ੩੫ ॥

ਗੁਰੁ ਕਾ ਮਿਖ ਜੋ ਕਿਸੇ ਮਿਖ ਦੇ ਕੰਮ ਦਿਹ ਹੋਵੈ ॥ ਅਥਵਾ  
ਸਲਾਹਕਾਰ ਹੋਵੈ ॥ ਸੋ ਗੁਰੁ ਕੇ ਮਿਖ ਦੀ ਅੰਸ ਸੁਥਾਨ ਲਾਇ ॥  
ਬੇਕਾਰ ਬਿਚ ਬਿਖਾ ਨ ਲਵਾਏ ॥ ਸਾਖ ਕੰਥ ਸਾਹਿਬ ॥

ਬਡੀਆਰਿ ਹਥ ਦਲਾਲ ਕੇ ਸੁਮਠੀ ਏਹੁ ਕਹੇਇ <sup>50</sup> ॥ ੩੬ ॥  
ਗੁਰੁ ਕੇ ਮਿਖ ਜਿਥੇ ਧੰਨ ਸਤ ਮਿਲੈ ਬੈਠਣ ਉਥੇ ਗੁਰੁ ਕੀ  
ਚਰਚਾ ਵਾਰਤਾ ਕਰਨ ॥ ਸਾਖ ਕੰਥ ਸਾਹਿਬ ਜੀ ॥

ਜਿਥੈ ਸਾਧ ਮੰਗਤ ਹੋਵੈ ਦਿਕੜੁ ॥  
ਹਰਿਜਸ ਗਾਵਹਿ ਨਾਦ ਕਵਿਤਾ <sup>51</sup> ॥ ੩੭ ॥

ਗੁਰੁ ਕਾ ਮਿਖ ਕੇਸਾਧਾਰੀ ਅਥਵਾ ਮਹਾਧਾਰੀ ॥ ਅਪਣਾ  
ਗੁਰੁ ਛੱਡ ਕੇ ਹੋਰ ਕੋਈ ਭਾਵੈ ਕੇਹਾ ਹੋਵੈ ਗੁਰੁ ਨ ਧਾਰੈ ॥ ਕਿਸੇ  
ਦੇ ਕਹੇ-ਕਹਾਏ ਚੰਗੇ-ਮੰਦੇ ਦੇਖ ਭੁਲੇ ਨਹੀ ॥ ਸਾਖ ਕੰਥ  
ਸਾਹਿਬ ਜੀ ॥

ਸਤਿਗੁਰੁ ਤੇ ਭੁਲਿਆ ਬਿਆਪਨ ਸਗਲੇ ਰੋਗ <sup>52</sup> ॥ ੩੮ ॥  
ਗੁਰੁ ਕਾ ਮਿਖ ਕਿਸੇ ਮਿਖ ਨੁ ਕਲਧਾਏ ਨਹੀ ॥ ਮਿਖ ਦੀ  
ਮਾਰ ਗੁਰੁ ਨਾਲੇ ਡਾਹੁ ਹੈ ॥ ਸਾਖ ਕੰਥ ਸਾਹਿਬ ਜੀ ॥  
ਮੇਰੀ ਬਾਧੀ ਭਗਤਿ ਛੁਡਾਵੈ ਬਾਧੇ ਭਗਤਿ ਨ ਛੁਟੈ ਮੋਹਿ <sup>53</sup> ॥ ੩੯ ॥  
ਗੁਰੁ ਕਾ ਮਿਖ ਜੋ ਅਸਥਾਨ ਗੁਰੁ ਕੇ ਬੈਠਾ ਹੋਵੈ ॥ ਤਾ ਕੈਸਾ  
ਸੁਭਾਵ ਰਖੈ ਜੋ ਸਦਾ ਰਿਆਲ ਕ੍ਰਿਪਾਲ ॥ ਦਇਆ ਸੰਜੋਗਤਿ

ਕ੍ਰਿਪਾ ਨਾ ਹੋਵੈ ॥ ਸੰਗੁਰੁ ਨ ਕਰਦਾ ਜਾਏ ॥ ੪੦ ॥

ਗੁਰੁ ਕਾ ਮਿਖ ਮਿਰੀ ਸਾਹਿਬ ਦਾ ਅਰਥ ਕਰੇ ਧੁਜਾ ਕਰੇ ॥  
ਆਖ ਸਾਹਿਬ ਧੁਜਾ ਕੀਤੀ ਹੈ ॥ ੪੧ ॥

ਗੁਰੁ ਕਾ ਮਿਖ ਭੇਟ ਕੀਤੇ ਬਿਨਾ ਧੁਮਾਰਿ ਨ ਧਾਏ ॥ ੪੨ ॥  
ਗੁਰੁ ਕਾ ਮਿਖ ਦਾਨ ਧੰਨ ॥ ਧੁਮਾਰਿ ਧੁਰਬੁ ਹੋਰ ਜੋ ਕਰੇ ਗੁਰੁ  
ਕੇ ਅਰਥ ॥ ਸੋ ਮਾਨੀ ਹੋਇ ਕੇ ਮੁਹੇ ਨ ਆਖੇ ॥ ਹਉਲਾ ਹੋਛਾ ਨ  
ਹੋਵੈ ॥ ਸਾਖ ਕੰਥ ਸਾਹਿਬ ਜੀ ॥

ਜੇ ਲੋੜਹਿ ਚੰਗਾ ਆਪਣਾ ਕਰਿ ਧੰਨੁ ਨੀਚੁ ਸਦਾਈਐ <sup>54</sup> ॥ ੪੩ ॥  
ਗੁਰੁ ਕਾ ਮਿਖ ਜਗਿਆਸੀ ਹੋਵੈ ਸੋ ਨਿਰਵੈਰ ਨਿਰਕਾਮ ॥  
ਨਿਰਮਾਨ ਨਿਰਲੋਭਿ ਹਿੰਮਾ ਤੇ ਗਹਿਤਿ ॥ ਦੁਨੀਆ ਦੇ ਧਰਾਰਬ  
ਨਾਲ ਹੋਤ ਨ ਕਰੇ ॥ ਗੁਮਾ ਸੁਲ ਨ ਹੋਵੈ ॥ ਸਾਖ ਕੰਥ ਸਾਹਿਬ ਜੀ ॥

ਹੰਸ ਹੋਤ ਲੋਭ ਕੋਧ ਚਾਰੇ ਨਹੀਆ ਅਗਿ ॥  
ਧਰਹਿ ਦੁਸ਼ਹਿ ਨਾਨਕਾ ਤਰੀਐ ਕਰਮੀ ਲਗਿ <sup>55</sup> ॥ ੪੪ ॥

ਗੁਰੁ ਕਾ ਮਿਖ ਮਹਾਧਾਰੀ ਭਰਦੁ ਨਾ ਕਹਾਏ ॥ ਜੋ ਕੋਈ ਮਿਖ  
ਮਨਬੰਧੀ ਚਲ ਜਾਏ ॥ ਤਾ ਨਾਲਿ ਕੀਰਤਨ ਕਰਵਾਏ ॥ ਜਬਾ  
ਸਕਤ ਧੁਮਾਰਿ ਨਾਲਿ ਲੈ ਜਾਏ ॥ ਦਿਸਨਾਨ ਕਰਕੇ ਧੁਮਾਰ  
ਕਰਵਾਏ ॥ ਸੋਗ ਭੀ ਨਾ ਕਰੇ <sup>56</sup> ॥ ਕ੍ਰਿਪਾ ਕਰਮ ਅਪਣੀ

ਸਾਦਨਾ ॥ ਫੁਲ ਹਰਿਮਰੁ ਧਾਏ ॥ ਕਬਾ ਕੀਰਤਨ ਹੋਰੇ ਬਲ  
ਨਾ ॥ ੧੧ ॥ ਤਬਾ ॥ ੧੩ ॥ ਤਬਾ ॥ ੧੪ ॥ ਦਿਨ ਸਤਾਰਾ ॥ ੧੭ ॥  
ਦਿਚਿ ਕੰਥ ਸਾਹਿਬ ਜੀ ਦਾ ਭੋਗੁ ਧਾਠ ਕਰਵਾਏ ॥ ਹੋਰ ਜਗਤ  
ਨਾਲ ਧੰਨ ਦਾਨ ਕਰੇ ਧੁਮਾਰੀ ਦੇ ਧਿਛੇ ਜੋੜ ਧੁਰਬ ਕਰੇ ॥ ਜਬਾ  
ਸਕਤ ਮਿਖਾ ਦੇ ਹਥ ਧੁਮਾਰੇ <sup>57</sup> ॥ ਅਰਦਾਸ ਕਰਵਾਏ ॥ ਜੋ  
ਧੁਮਾਰੀ ਦਾ ਦਾਸਾ ਸਤ ਸੰਗਤਿ ਦਿਚਿ ਹੋਵੈ ॥ ੪੫ ॥

ਜੋ ਗੁਰੁ ਕਾ ਮਿਖ ਧਿਛੇ ਬਿਖਾਰਿ ਸ੍ਵਾਧ ਕਰੇ ॥ ਜੋ ਧੁਮਾਰੀ  
ਮਿਖ ਹੋਵੈ ਤਾ ਮਿਖ ਨੁ ਧੁਜੈ ॥ ਧੁੰਤ ਦਾਨ ਅਧਕਾਰੀ ਨੁ  
ਹੋਵੈ ॥ ੪੬ ॥

ਮਿਖ ਦੀ ਨੈਚੀ ਧੁਮਾਰਿ ਧਰਮਸਾਲੇ ਅਥਵਾ ਮਿਖ  
ਅਰਬੀ ਨੁ ਦੇਵੈ <sup>58</sup> ॥ ੪੭ ॥

ਗੁਰੁ ਕਾ ਮਿਖ ਕਿਰਤ ਦੇ ਨਛੇ ਦਿਚੇ ਦਸਦਾ ਦਸੋਧ ਗੁਰੁ  
ਕਾ ਦੇਵੈ ॥ ਗੁਰੁ ਕੇ ਅਰਥ ਲਾਏ ਮਿਖ ਨੁ ਖਵਾਏ ॥ ੪੮ ॥



ਹਜ਼ੂਰ ਸ੍ਰੀ ਵਾਹਗੁਰੂ ਪੁਰਨ ਪੁਰਖ ਜੀ ਦੇ ਅਗੇ ਏਕ ਸਿਖ ਗਰੀਬ  
ਨੇ ਅਰਾਮ ਕੀਤੀ ॥ ਜੀ ਮੇਰੇ ਸਾਤਸਾਹਿ ਮੇਰੀ ਲੜਕੀ ਦਾ  
ਸਾਧਾਰਣ ਹੈ ॥ ਮੇਰੇ ਘਲੇ ਹਥਿ ਹੈ ਸੇ ਤੇਨੁ ਮਾਲੁਮ ਹੈ ॥ ੪੯ ॥

ਬਚਨ ਹੋਆ ॥ ਸਾਕ ਕਿਸ ਨਾਲ ਕੀਤਾ ਹੋਈ ॥ ਕਹਾ ਜੀ  
ਸਿਖ ਨਾਲਿ ॥ ਬਚਨ ਹੋਆ ਧਰਮ ਚੰਦ ਬਜਾਨਚੀ ਨੂ ਵਿਚਿ  
ਥੈਠ ਕੇ ਸਿਖ ਦਾ ਕਾਰਜ ਉਜਲਾ ਕਰ ਦੇਹਿ ॥ ੫੦ ॥

ਤਾ ਧਰਮ ਚੰਦ ਵਿਚਿ ਥੈਠ ਕੇ ਜੋ ਲਗਾ ਸੇ ਸੁਕਾਰੇ ਲਾਏ  
ਕੇ ਕਾਰਜ ਕਰ ਦਿਤਾ ॥ ਉਸ ਸਿਖੁ ਆਪਨੇ ਧੁਮਾਇ ਦਾ ਲੋਭ  
ਭੀ ਨ ਕੀਤਾ ॥ ਗੁਰ ਅੰਸ ਤੇ ਭਰਿਆ ॥ ੫੧ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਜੂਠਾ ਕਰਕੇ ਤੋਜਨ ਨ ਦੇਵੈ ਕਿਸੈ ਨੂ ॥ ੫੨ ॥  
ਗੁਰੂ ਕਾ ਸਿਖ ਰੋਮ ਕੈਚੀ ਨਾਲ ਉਤਾਰੇ ਸਹਜਿਆਰੀ ਹੋਵੈ  
ਜੇ ॥ ਬਿਹਰਾ ਸਾਬਤ ਰਖੈ ॥ ਦੀਦਾਰ ਬਿਹਰੇ ਦਾ ਹੈ ॥ ੫੩ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਦੇਹਿ ਦੇ ਰੋਮ ਨ ਲਾਹੇ ॥ ਜੇ ਗ੍ਰਿਸਤੀ ਹੋਵੈ  
ਤਾ ਪਾਕੀ ਕਰ ਛੋੜੈ ॥ ਦਲਿਦਾਰਾ ਨ ਹੋਵੈ ॥ ੫੪ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਵਣਜੁ ਵਪਾਰ ਅਥਵਾ ਕਿਤੇ ਹੋਰੁ ਸਬਾਥਿ ॥  
ਸਿਖ ਨਾਲ ਉਚਾ ਨੀਵਾ ਬੋਲ ਬਹੇ ॥ ਤਾ ਬਖਸ਼-ਬਖਸ਼ਮਾਇ  
ਲਾਏ ॥ ਗਤਿ ਦਿਚਿ ਨ ਘਾਏ ॥ ੫੫ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਮੰਨਤਿ ਗੁਰੂ ਕੀ ਮਨਕੇ ਰਖੇ ਨਹੀ ਹੋਰੇ ਬਲ  
ਦੇ ਛੋੜੇ ॥ ੫੬ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਸਿਖ ਦੀ ਨਿੰਦਿਆ ਚੁਗਲੀ ਦਗ ਬਖੀਲੀ  
ਕਿਰਤ ਲਗੀ ਦੇਖ ਕੇ ਅਥਵਾ ਮਾਇਆ ਪ੍ਰਦਾਰ ਦੇਖ ਕੇ ਸੁਖ  
ਦੇਖ ਕੇ ਦੁਖ ਨ ਕਰੇ ॥ ਸਾਖ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ॥

ਅਹਿਰਖ ਵਾਦ ਨ ਕੀਜੈ ਰੇ ਮਨ ॥

ਸਾਕਿਤ ਕਰਿ ਕਰਿ ਲੀਜੈ ਰੇ ਮਨ ५੭ ॥ ੫੭ ॥  
ਸਾਖ ਹੋਰ ॥

ਜਿਸ ਅੰਦਰ ਚੁਗਲੀ ਚੁਗਲੇ ਵਜੈ ਕੀਤਿਆ ਕਰਤਿਆ  
ਉਸ ਦਾ ਸੁਭ ਗਣਿਆ ६੦ ॥

ਸਾਖ ਹੋਰ ॥

ਨਿੰਦਕ ਕੀ ਗਤਿ ਕਤਰੂ ਨਹੀ ६੧ ॥ ੫੮ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਧੜਦਾ ਕਿਸੇ ਦਾ ਨ ਚਕੇ ६੨ ॥ ਘਾਤੀ ਨ ਹੋਵੈ ॥ ੫੯ ॥

ਗੁਰੂ ਕੇ ਸਿਖ ਕੇ ਘਰ ਲੜਕਾ ਜਮੇ ਤਾ ਗੁੜੀਤਿ ਵਿਚਿ ਧਾਹੁਲ  
ਯੰਗ ਸਿਖਾ ਦੇ ਚਰਨ ਦੇ ਜਲ ਦੀ ਧਿਆਏ ॥ ਸਿਖ ਗੁਰੂ ਕਾ ਕਰਕੇ  
ਦੀਦਾਰ ਲਾਏ ॥ ੬੦ ॥

ਜੇ ਕੇਸਧਾਰੀ ਕਰਨਾ ਹੋਇ ਤਾ ਸੁਤਕੇ ਬਾਹਰ ਕਤ ਕੇ ਖੰਡੇ  
ਦੀ ਧਾਹੁਲ ਦਿਵਾਏ ॥ ਕੇਸ ਜਨਮ ਦੇ ਨਾਲ ਰਖੇ ॥ ਨਾਉ ਗ੍ਰੰਥ  
ਸਾਹਿਬ ਜੀ ਦਿਚੇ ਰਖੇ ६੩ ॥ ਰੀਤ ਕਰੇ ਦੀ ਧਾਇ ਨਵਾਏ ६੪ ॥ ੬੧ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਹਥੋ-ਪਾਈ ਲੜਾਈ ਕਿਸੈ ਨਾਲ ਨ ਕਰੇ ॥  
ਅਪਣੇ ਕੇਸ ਦੀ ਅਬਰੇ ਵਲ ਦੇਖੈ ॥ ੬੨ ॥

६੫ ਗੁਰੂ ਕਾ ਸਿਖ ਚੰਗੀ ਚੋਖੀ ਵਸਤ ਇਕਲਾ ਨ ਖਾਏ ॥ ਸਿਖਾ  
ਨਾਲਿ ਬੰਡਿ ਖਾਏ ॥ ੬੩ ॥

ਧੋਖੀ ਲਿਖ ਪੜ ਦੇਚੇ ਨਹੀ ॥ ਭੇਟ ਮੇਲ ਲਾਏ ਵੇਚੀ ਵਸਤ  
ਨਾਲ ਸਾਕੁ ਕੁਛ ਨਹੀ ਰਹਿਦਾ ॥ ਖੁਸੀ ਨਾਲਿ ਲੈਣਾ ਤੇ  
ਖੁਸੀ ਨਾਲਿ ਦੇਣਾ ॥ ਸਾਖ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ॥

ਧ੍ਰਿਗ ਤਿਨ ਦਾ ਜੀਵਿਆ ਜੇ ਲਿਖ ਲਿਖ ਦੇਚਨ ਨਾਉ ॥  
ਖੇਤੀ ਤਿਨ ਕੀ ਉਜੜੀ ਖਲਵਾੜੇ ਨਹੀ ਬਾਉ ६੬ ॥ ੬੪ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਅਪਣੇ ਧਰਮ ਦਿਚ ਰਹੇ ॥ ਧਰਮਾਇਆ ਨ  
ਕਰੇ ॥ ਸਾਖ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਕੀ ॥

ਗੁਰ ਬਿਨ ਹੋਰ ਨ ਜਾਹਰੁ ਕੋਈ ६੭ ॥ ੬੫ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਪ੍ਰਭੁਪਕਾਰ ਨੁ ਛਿਲ ਨ ਕਰੇ ॥ ਸਰਧਾ  
ਸੁਭਾਉ ਪ੍ਰੀਤ ਦਧਾਏ ॥ ਧੜਨੇ ਸੁਣਨੇ ਦਾ ਏਹੁ ਨਠਾ ਹੈ ॥  
ਸਾਖ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ॥

ਦਿਰਿਆ ਦਿਹਾਰੀ ਤਾ ਪ੍ਰਭੁਪਕਾਰੀ ६੮ ॥ ੬੬ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਜੇ ਅਪਾਨੀ ਦਾਸਿ ਵਿਚਿ ਕਿਸੇ ਸਿਖ ਦੇ  
ਫੁੰਗ-ਸਾਧਾਰਣ ਧਏ ॥ ਪੂਰੇ ਦਾ ਤਖਾ ਮਰਨੇ ਦਾ ॥ ਤਾ ਤੰਬੋਲ  
ਪਗੜੀ ਧਾਹੁਲੇ ਗੁਰੂ ਕੇ ਵਲੇ ਸਿਖ ਨੂ ਸਿਖ ਕਰ ਦੇਵਣਾ ॥ ੬੭ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਲਿਖਾਰੀ ਹੋਵੈ ਤਾ ਧੋਖੀ ਗ੍ਰੰਥ ਸਾਹਿਬ  
ਜੀ ਲਿਖਕੇ ਸਿਖਾ ਨੂ ਦੇਵੈ ॥ ਧੁਮ ਦੀ ਭੇਟ ਲੇਵੈ ॥ ਸਾਖ  
ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ॥

ਹਰਿਜਮ ਲਿਖੈ ਬਿਅੰਤ ਸੋਹਿ ਸੇ ਹਥ ६੯ ॥ ੬੮ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਜੇ ਧਰਮਮਾਲੀਆ ਹੋਵੈ ਸੇ ਕੈਸਾ ਹੋਵੈ ॥

ਗੁਸਤ ਨ ਕਰੈ ਨਿਰਲੋਭੀ ਨਿਰਮਾਨੀ ॥ ਜਤੀ ਸਤੀ ਪ੍ਰਸੰਗਾਰਥੀ ॥  
 ਧੀਰਜੀ ॥ ਉਦਾਰ ॥ ਦਇਆਵਾਨ ॥ ਤਪੀਆ ਅਨਿਦੇ ॥ ਰਤਨਾਨ ॥  
 ਮਤਸਰ ਬਿਨਾ ॥ ਧੜੇ ਕਜ ॥ ਸੁਚੇਤ ॥ ਦੇਹ ਧਵਿਤ ॥ ਟਾਲ ਕਰੇ ॥  
 ਵੰਡ ਖਾਏ ॥ ਪ੍ਰਦੇਸੀ ਸਿਖ ਦੀ ਵਸਤ ਸੁਚੇਤ <sup>70</sup> ॥ ਜਿਸ ਵਿਚਿ  
 ਦੇਹ ਗੁਣ ਹੋਵਨਿ ॥ ਦਰ-ਦਰ ਹੋਵੇ ॥ ਸਾਖ ਗੁੰਝ ਸਾਹਬ ॥

ਮੁਹ ਨਿਰਗੁਣ ਦੀਜੈ ਥਾਊ ਸੰਤ ਧਰਮਮਾਲੀਏ <sup>71</sup> ॥ ੬੬ ॥  
 ਗੁਰੂ ਕੇ ਸਿਖ ਵਾਸੀ ਵਾਲੇ ਜੈਸੇ ਸਿਖ ਧਰਮਮਾਲੀਏ ਦੀ  
 ਗੋਰ ਕਰਨ ॥ ਚੰਗ-ਸੁਆਰਥ ਵਿਚ ਧਲ ਧਲ ਅਰਦਾਸ ਗੁਰੂ ਕੀ  
 ਕਰਨੀ ॥ ਅਤੇ ਧਰਮਮਾਲੀਏ ਦੀ ਸਮਾਲ ਕੀਤੇ ਜਾਣੀ ॥ ੭੦ ॥

ਧਰਮਮਾਲ ਵਿਚਿ ਜਾਨਾ ਘਰ ਨ ਹੋਵੈ ॥ ਗੁਰੂ ਕੇ ਘਰ  
 ਗੁਰੂ ਕੇ ਸਿਖ ਗਰੀਬ ॥ ਅਰਥੀ ॥ ਤਜਨਵਾਨ ਰਾਤ ਵੇਕਾਰੀ ਨ  
 ਚਾਹੀਏ ॥ ਸਾਖ ਗੁੰਝ ਸਾਹਿਬ ਜੀ ॥

ਕਲੀ ਅੰਦਰ ਨਾਨਕਾ ਜਿਨਾ ਦਾ ਅਉਤਾਰ ॥  
 ਧੀਜ ਨੂਰੀ ਪੁਤ ਜਨੂਰੀ ਜੋਰੁ ਜਿਨਾ ਦਾ ਸਰਦਾਰ <sup>72</sup> ॥ ੭੧ ॥  
 ਗੁਰੂ ਕਾ ਸਿਖ ਸਿਖਾ ਪੁਤਾ ਨੁ ਧੋਖੀ ਗੁੰਝ ਸਾਹਬ ਜੀ ॥  
 ਸਬਦ ਬਾਨੀ ਕੀਰਤਨ ਸਿਖਾਏ ॥ ਧੀਰ ਮੁਸੰਦ ਨ ਬਣੇ ॥ ਗੁਰੂ  
 ਕਾ ਨਾਤਾ ਜਾਣੇ ॥ ਬੁਰਾ ਨ ਤਕੇ ॥ ੭੨ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਸਿਖਣਵਾਲਾ ਟਾਲ ਸੇਵਾ ਅਰਥ ਭਾਉ  
 ਕਰੇ ॥ ਧਿਤਾ ਸਮਾਨ ਜਾਣੇ ॥ ੭੩ ॥

ਜੋ ਸਿਖ ਪੁਤ ਨੁ ਮੰਦੀ ਨਜਰ ਦੇਖੇ ਸੋ ਗੋਰੰਤਾ ॥ ਜਾਨਣਾ  
 ਓਹ ਸਿਖ ਨਹੀ ॥ ੭੪ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਹੋਇ ਕੇ ਸਿਖ ਦੇ ਬਾਲ ਬਚੇ ਜਾਨੇ ਮਾਲ  
 ਧਨ ਨੁ ਦੇਖ ਕੇ ਬੁਰੀ ਨਜਰ ਨ ਤਕੇ ॥ ੭੫ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਸਿਖ ਦੀ ਟਾਲ ਸੇਵਾ ਕਰੇ ॥ ਪ੍ਰੀਤ ਭਾਉ  
 ਨਾਲ ॥ ਧਰਵਿਤ ਸਮਾਨ ॥ ੭੬ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਅਰਥੀ <sup>73</sup> ਜੋ ਸਿਖ ਦੇ ਘਰੇ ਹੋਵੈ ਸੋ ਪ੍ਰਸਾਦਿ  
 ਅੰਮ੍ਰਿਤ ਕਰ ਜਾਣੇ ॥ ੭੭ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਨਵਾ ਤੋਜਨ ਫਲ ਫੂਲ ਅਨਾਰਿ ਲੇਕਰ  
 ਪਹਿਲੇ ਸਿਖ ਦੀ ਰਸਨੀ ਚੜਾਏ ॥ ਤਾਂ ਪਿਛੇ ਆਪ ਖਾਏ ॥ ੭੮ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਹੋਇ ਕੇ ਸਿਖ ਉਪਰ ਸਟ ਨ ਕਰੇ ॥ ਸਿਖ

ਦੇ ਹਤ ਕੀਤੇ ਨਰਕ ਪਾਪਤਿ ਹੋਈ ਹੈ <sup>74</sup> ॥ ਕੈਰਵ ਪਾਂਡਵ ਕੁਲ  
 ਹਤਿਆ ਗਲੇ ॥ ਸਾਖ ਗੁੰਝ ਸਾਹਿਬ ਜੀ ॥

ਜਿਨ ਕੇ ਸੁਆਮੀ ਰਾਤ ਹਜ਼ੂਰ <sup>75</sup> ॥  
 ਪਰਹਤਿਆ ਨ ਲਖੀ ॥ ਓੜਕ ਗਲੇ ॥ ਇਕ ਗੋਰ ਕੁਲ ਹੈ ॥  
 ਇਕ ਗੁਰ ਕੁਲ ਹੈ ॥ ੭੯ ॥

ਗੁਰੂ ਕੇ ਸਿਖ ਮੁਸਰੀ ਜੋ ਸਿਰਕਾਰ ਤਰਕਾ ਦੀ ਵਿਚਿ ਜੈਨ ॥  
 ਤਿਨ ਨੁ ਸਭੇ ਕੁਛ ਕੁਰਹਿਤਾ ਮਾਫ ॥ ਇਕ ਤ੍ਰਿਪੁ ਬਿਨਾ ॥  
 ਕੀਨਿਆ - ਹਤ ॥ ਤਧਣਾ ॥ ਬਿਖਿਆ ॥ ਦੇਹ ਨ ਕਰਨਾ <sup>76</sup> ॥  
 ਹੋਰਨਾ ਕਰਨ ਤਾ ਬਖਸਾਇ ਲੈਣਾ ਮਾਇਆ ਦੇਨਾ ॥ ਜੋ  
 ਕਿਸੇ ਸਿਖ ਦਾ ਕੰਮ ਆਇ ਬਣੇ ॥ ਤਾਂ ਹੋਏ ਬਲ ਅਟਕਾਇ  
 ਨਹੀ ਕਰਾਇ ਦੇਣਾ ॥ ੮੦ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਸੇਫੀ ਘੋਰੀ ਨ ਹੋਵੈ ॥ ੮੧ ॥

ਗੁਰੂ ਕੇ ਸਿਖ ਪਾਸ ਜੋ ਕੁਰਹਿਤੀਆ ਤੁਟ ਕੇ ਆਵੇ  
 ਸਰਣਿ ਗੁਰੂ ਕੀ ॥ ਤਾਂ ਮੇਲ ਲੇਣਾ ॥ ੮੨ ॥

ਗੁਰੂ ਕੇ ਸਿਖ ਕੁਰਹਿਤੀਏ ਧੜੀਏ <sup>77</sup> ਦਾ ਪਖ ਨਹੀ  
 ਕਰਨਾ ॥ ਸਾਖ ਗੁੰਝ ਸਾਹਿਬ ਜੀ ॥

ਮਿਖਿਆ ਦੂਜਾ ਭਾਉ ਧੜੇ ਬਰ ਧਾਵੇ <sup>78</sup> ॥ ੮੩ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਸਰਦਾਰ ਹੋਵੈ ॥ ਰਾਜਾ ਹੋਵੈ ॥ ਸਾਹੁ <sup>79</sup>  
 ਹੋਵੈ ਅਪਨੇ ਲੰਗਰ ਰਸੋਈ ਵਿਚ ਸਿਖ ਰਖੇ ॥ ਹੁਕਈ ਟੋਪੀਆ  
 ਭਾਧਣੀ ॥ ਚੋਰ ਸਾਰ ॥ ਜੂਏ-ਬਾਜ ॥ ਕੁਰਹਿਤੀਆ ਨ ਰਖੇ ॥ ੮੪ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਬੇਮੁਖ ਨ ਹੋਵੈ ॥ ਗੁਰ ਪਾਸੋ ਸਿਖਾ ਪਾਸੋ  
 ਮੁਹ ਨ ਫੇਰੇ ॥ ਸਾਖ ਗੁੰਝ ਸਾਹਿਬ ਜੀ ॥

ਮੁਹ ਫੇਰੇ ਮੁਹ ਜੁਠਾ ਹੋਇ <sup>80</sup> ॥  
 ਹੋਰ ਸਾਖ ॥

ਸਤਿਗੁਰ ਤੇ ਜੋ ਮੁਹ ਫੇਰੇ ਸੇ ਭੁਮਦੇ ਨਾ ਟਿਕੰਨਾ ॥

ਧਰਤ ਅਸਮਾਨ ਨ ਝੁਲਈ ਵਿਚ ਵਿਸਟਾ ਪਏ ਪਚੰਨਾ <sup>81</sup> ॥ ੮੫ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਲੰਗਰ ਗੋਰੇ ਨ ਬਾਲਨਿ ਲਕੜੀਆ ਬਾਲਣਾ ॥  
 ਜੋ ਲਕੜੀਆ ਨ ਹੋਵੈ ਤਾਂ ਭੀ ਇਕ ਅਧੀ ਲਕੜੀਏ ਵਿਚ ਰਖੇ ॥ ੮੬ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਗੁਰਮੰਤ੍ਰ ਹੀਣ ਨ ਹੋਵੈ ॥ ਸਾਖ ਗੁੰਝ  
 ਸਾਹਿਬ ॥

ਗੁਰਮੰਤ੍ਰੇ ਗੀਰਸ ਜੇ ਧ੍ਰਾਂਤ ਪ੍ਰਿਥੇ ਜਨਮੰ ॥  
 ਕਾਕਹਿ ਸਰਪਹ ਸੁਕਹਿ ਤੁਲ ਖਲਹਾ <sup>82</sup> ॥੮੭॥  
 ਗੁਰੁ ਕਾ ਸਿਖ ਧਾਹੁਲ ਲਏ ॥ ਜੂੜ ਸੰਪੁਰਨ ਹੋਏ ਤੋੜੀ ॥ ਸੇਵਾ  
 ਕੀ ਟਹਿਲ ਭਾਉ ਗੁਰਮਤਿ ਸਿਖ ਦਾ ਰਹੇ ॥੮੮॥  
 ਗੁਰੁ ਕਾ ਸਿਖ ਜਾਤੇ <sup>83</sup> ਧਛਾਤੇ ਬਿਨ ਨ ਵਰਤੇ ਨਾ ਦਿਸਾਹੁ  
 ਕਰੇ ॥ ਸਚੇਤ ਰਹੇ ॥੮੯॥  
 ਗੁਰੁ ਕਾ ਸਿਖ ਸਿਖ ਨੂ <sup>84</sup> ਧਾਹੁਲ ਦਵਣ ਲਗੇ ॥ ਤਾ ਗੁਰੁ  
 ਕੀ ਦੀਖਿਆ ਦੀ ਮਿਜਾਦਾ ਹੈ ॥ ਧੰਜ ਚੁਲੇ ਰਸਨੀ ਚੜਾਏ ॥  
 ਸੀਸ ਨੇੜੀ ॥ ਵਾਹਿਗੁਰੂਜੀ ਕਾ ਖਾਲਸਾ ਵਾਹਿਗੁਰੂਜੀ ਕੀ  
 ਛਤੇ ਬੁਲਾਏ ॥ ਸਤਨਾਮ ਮੰਤ੍ਰ ਗੁਰਮਤਿ ਦਾ ਉਪਦੇਸ ਕਰੇ ॥੯੦॥  
 ਧਾਹੁਲ ਦੇਵਣਵਾਲਾ ਸਿਖ ਕਾਮੀ ਕੋਧੀ ਮਾਨੀ ਦੰਭੀ  
 ਵੇਕਾਰੀ ਨ ਹੋਵੈ ॥ ਰਹਤਵਾਨ ਹੋਵੈ ॥ ਆਖ ਗੁਰੁ ਨ ਸਦਾਏ ॥੯੧॥  
 ਗੁਰੁ ਕਾ ਸਿਖ ਕੇਸਾ ਦੀ ਧਾਲਨਾ ਕਰੇ ॥ ਦੋ ਵਖਤ ਕੰਧਾ ॥  
 ਧੋਏ ਰਹੀ ਨਾਲ ॥ ਮੈਲਾ ਹਥ ਨ ਲਾਏ ॥ ਜੀਉ ਨ ਪਊਣ  
 ਦੇਵੈ ॥ ਸਚੇਤ ਰਹੇ ॥ ਗੁਰੁ ਕੀ ਮਹਿਰ ਨਿਸਾਨੀ ਸਿਖੀ  
 ਕੀ ਜਾਣੇ ॥੯੨॥  
 ਜੋ ਧਾਹੁਲ ਬਿਨ ਰਖੇ ਸੇ ਭੰਤ ਭਗਤੀਆ ਜਾਨਣਾ ॥  
 ਨਿਗੁਰਾ ॥ ਉਸ ਦੀ ਗਲ ਚਤਰਾਈ ਸਭ ਝੂਠੀ ॥ ਸਾਖ  
 ਗੁੰਥ ਸਾਹਬ ਜੀ ॥  
 ਜਿਉ ਨਿਗੁਰਾ ਬਹੁ ਬਾਤਾ ਜਾਣੇ ਉਹ ਹਰੇ ਦਰਗਹ ਹੈ ਭ੍ਰਿਮਟੀ <sup>85</sup> ॥੯੩॥  
 ਗੁਰੁ ਕਾ ਸਿਖ ਜੋੜ ਮੇਲ ਸਿਖਾ ਦਿਚ ਜਾਏ <sup>86</sup> ॥ ਜੇ  
 ਰੁਠਾ ਹੋਵੇ ਤਾ ਸਿਖ ਮਨਾਇ ਲੈਣਾ ॥੯੪॥  
 ਗੁਰੁ ਕਾ ਸਿਖ ਸਿਖਾ ਨੂ ਆਹਰੁ ਦੇਨਿ ॥ ਭਾਉ ਕਰਨ ਮਾਣ  
 ਝਲਣ ॥ ਵਾਸੀ ਦਾ ਧਰਮ ਹੈ ਜੋ ਮਿਲਣਾ ਪਿਆਰ ਨਾਲ ॥੯੫॥  
 ਸਿਖ ਦਿਚ ਸਿਖ ਨੂ ਗਿਆ ਚਾਰ ਨਠੇ ਹੋਏ ਹੈਨ ॥ ਇਕ  
 ਤਾ ਸਬਦ ਧੜਨਾ ਸੁਣਨਾ ॥ ਦੂਜੇ ਸਿਖਾ ਦੀ ਧਛਾਨ  
 ਮਹਿਰਮੀ <sup>87</sup> ॥ ਤੀਜੇ ਸਿਖਾ ਦੀ ਰਹਤ ਭੁਧ ਆਵਰੀ ਹੈ ॥  
 ਚਉਥੇ ਜਥਾ ਸਕਾਤਿ ਧ੍ਰਾਂਤ ਕਰਨਾ ॥੯੬॥  
 ਗੁਰੁ ਕਾ ਸਿਖ ਸਿਖਾ ਦਿਚ ਜਾਏ ਤਾ ਵੀਚਾਰ ਕੇ ਬੈਠੇ ॥  
 ਪੰਗਤ ਦਿਚ ॥ ਕਿਸੇ ਸਿਖ ਦੇ ਅਗੇ ਨ ਬੈਠੇ ॥ ਦੋ ਘਾਟੇ ਹੋਏ ਹਨ

ਅਗੇ ਬੈਠਿਆ ॥ ਇਕ ਤਾ ਪਿਛਲੇ ਦਾ ਮਾਨ ਘਟਦਾ ਹੈ ॥  
 ਦੂਜਾ ਅਧਨਾ ਮਾਨ ਵਧਦਾ ਹੈ ॥੯੭॥  
 ਗੁਰੁ ਦਾ ਸਿਖ ਸਿਖਾ ਦੇ ਜੋੜੇ ਸਿਧੇ ਕਰ ਰਖੇ ॥ ਮਾਨ  
 ਨ ਵਧੇ ॥੯੮॥  
 ਗੁਰੁ ਕਾ ਸਿਖ ਚੰਗਾ ਅਬਦਾ ਸਿਰਦਾਰ ਬਾਣਿਆ ਚਾਹੇ ॥  
 ਤਾ ਸਿਖਾ ਦੀ ਟਹਲ ਕਰੇ ॥ ਸਾਖ ਗੁੰਥ ਸਾਹਬ ਜੀ ॥  
 ਟਹਲ ਮਹਲ ਤਾਕੇ ਮਿਲੇ ਜਾਕਉ ਸਾਖ ਕ੍ਰਿਪਾਲ <sup>88</sup> ॥੯੯॥  
 ਗੁਰੁ ਕਾ ਸਿਖ ਨਾਰ ਦਾ ਦਿਸਾਹੁ ਨ ਕਰੇ ॥ ਕਿਆ ਅਧਨੀ  
 ਕਿਆ ਧਰਾਈ ॥ ਭੇਦ ਨ ਦੇਵੈ ॥ ਛਲ ਰੁਪ ਜਾਣੇ ॥ ਸਾਖ  
 ਗੁੰਥ ਸਾਹਬ ਜੀ ॥  
 ਜੋਗ ਦਾ ਆਖਿਆ ਪੁਰਖ ਕੁਮਾਵਰੇ ਸੇ ਅਧਿਦਿਤ  
 ਅਮੇਧ ਖਲਾ ॥  
 ਕਾਮ ਬਿਆਧੇ ਕਸੁਧ ਨਰ ਸੇ ਜਗਾ ਖੁਛ ਚਲੁ <sup>89</sup> ॥੧੦੦॥  
 ਗੁਰੁ ਕੇ ਸਿਖ ਨੂ ਕੋਈ ਸਿਖ ਮਿਲੇ ਅਰਥੀ ਅਬਦਾ  
 ਪ੍ਰੇਵਾਲਾ ॥ ਹੋਏ ਬਲ ਸਿਖ ਨੂ ਕਧੜੇ ਧੁਆਇ ਦੇਵੇ ॥ ਕੇਸੀ  
 ਘਾਲੇ ਪ੍ਰਸਾਦ ਛਕਾਏ ॥ ਕਰਜੇ ਸੁਰਖਰੁ ਹੋਈ ਹੈ ॥੧੦੧॥  
 ਗੁਰੁ ਕਾ ਸਿਖ ਚੋਰੀ ਧਾਰੀ ਜੁਆ ਨ ਖੇਡੇ ॥ ਸਾਖ ਗੁੰਥ  
 ਸਾਹਬ ਜੀ ॥  
 ਚੋਰ ਜਾਹ ਜੁਆਰ ਪ੍ਰੀੜੇ ਘਾਟੀਆ <sup>90</sup> ॥੧੦੨॥  
 ਗੁਰੁ ਕਾ ਸਿਖ ਜੇ ਕਿਸੇ ਕਮੇ ਦਿਚ ਹੋਵੈ ॥ ਤਾ ਗੁਰੁ  
 ਨਾਲ ਸਿਖ ਨਾਲ ਸਨਮੁਖਿ ਰਹੇ ॥ ਮਾਇਆ ਦਾ ਦਿਸਾਹੁ  
 ਨਾਹੀ ॥ ਸਾਖ ਗੁੰਥ ਸਾਹਬ ਜੀ ॥  
 ਦਿਨ ਮਾਇਆ ਬਹੁਤੇ ਘਰ ਗਾਲੇ <sup>91</sup> ॥੧੦੩॥  
 ਗੁਰੁ ਕਾ ਸਿਖ ਪ੍ਰਸਾਦਿ ਧਾਰਾ ਵਰਤਾਰਾ ਗਲਾ ਨ ਕਰੇ ॥  
 ਉਧੁ ਬੁਕਾ ਪਊਦੀਆ ਹੈਨ <sup>92</sup> ॥ ਜਾਣ ਕੇ ਦਿੜਕਾ ਨ ਕਰੇ ॥  
 ਕਾਣਾ ਨ ਹੋਵੈ ॥੧੦੪॥  
 ਗੁਰੁ ਕਾ ਸਿਖ ਅਬਦਾ ਸਿਖਣੀ ਆਟਾ ਗੁਨਦੀ ਪ੍ਰਸਾਦ  
 ਖਾਏ ਹਥ ਧੋਇ ਲਏ ॥ ਨਖ ਵਡੇ ਨ ਰਖੇ ਗਲਾ ਨ ਕਰੇ ॥  
 ਪ੍ਰਸਾਦ ਦਾ ਅਦਬ ਕਰੇ ॥੧੦੫॥  
 ਗੁਰੁ ਕਾ ਸਿਖ ਕਾਏ ਬੈਠਕੇ ਮ੍ਰਿਤਕਾ ਨਾਲ ਸੋਚ ਕਰੇ ॥

ਪਵਿਤ੍ਰ ਹੈ ॥ ੧੦੬ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਗੁਰੂ ਕੀ ਅਉਲਾਦ ਨੂ ਮੰਨੇ ॥ ਗੁਰੂ ਕੀ  
ਜਾਗਾ ਨੂ ਮੰਨੇ ॥ ਗੁਰੂ ਕੇ ਨਫਰਾ ਟਹਲੀਆ ਨੂ ਮੰਨੇ ॥ ਗੁਰੂ  
ਕੇ ਲਿਖੇ ਨੂ ਮੰਨੇ ॥ ਜਿਨਾ ਨੂ ਖਾਦਰ [ਨੇ] ਆਪਣੇ ਆਖਿਆ  
ਜੈ ਤਿਨਾ ਨੂ ਮੰਨੇ ਧੁਜੇ ॥ ਗੁਰੂ ਦੇ ਕੁਤੇ ਮਨੀਏ ਜੈਨ ॥ ਸਾਖ  
ਕੁੰਝ ਸਾਹਿਬ ਜੀ ॥

ਜਿਸ ਨੂ ਆਪ ਲਏ ਲੜ ਲਾਇ ॥

ਦਰਗਾਹਿ ਮਿਲੈ ਤਿਸੈ ਹੀ ਜਾਇ <sup>93</sup> ॥ ੧੦੭ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਕਿਤੇ ਕਾਰਜ ਜਾਏ ॥ ਅਥਵਾ ਦੇਸ ਅਥਵਾ  
ਪੁਰੇਸ ॥ ਆਪਣੇ ਗੁਰੂ ਕੀ ਅਰਦਾਸ ਕਰਕੇ ਟਰੇ ॥ ੧੦੮ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਦੇਸੇ ਪੁਰੇਸੇ ਨੇੜਿਓ ਟੁਰੇ ਘਰਿ ਆਵੈ ॥  
ਪਾਲੇ ਧਰਮਸਾਲੇ ਮਥਾ ਟੇਕ ਜਾਏ ॥ ਜਥਾ ਸਕਤ ਅਰੇ  
ਆਇਕੇ ਧੁਜਾ ਕਰੇ ॥ ੧੦੯ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਜੇ ਕਿਸੇ ਗੈਰ ਨਾਲਿ ਬਾਹਰਿ ਵਰਤਿਆ  
ਹੋਵੈ ॥ ਤਾ ਹਥ ਜੁੜਾਇ ਲਏ ॥ ੧੧੦ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਤੀਰਥ ਜਾਏ ॥ ਗੁਰੂਦੁਆਰੇ ਜਾਏ ॥ ਹੋਰੇ  
ਥਲ ਕਿਸੇ ਦਾ ਧਾਨ ਨ ਖਾਏ ॥ ਕੁਝ ਕਿਸੇ ਨੂ ਖਦਾਏ ॥  
ਦਿਕਾਰ ਨ ਚਿਤਵੈ ਨ ਕਰੇ ॥ ਅਰ ਆਵੈ ਜਥਾ ਸਕਤਿ  
ਸਿਖ ਨੂ ਹਥ ਧੁਜਾਏ ॥ ਸਾਖ ਕੁੰਝ ਸਾਹਿਬ ਜੀ ॥

ਤੀਰਥ ਤਖ ਦਇਆ ਦਤ ਦਾਨ ॥

ਜੇ ਕੋ ਖਾਵੈ ਤਿਲ ਕਾ ਮਾਨ <sup>94</sup> ॥

ਤਿਲ ਦਾ ਮਹ ਹੋਦਾ ਹੈ ॥ ਤੀਰਥ ਉਪਰ ਧਾਪ ਕਰੇ ਧੁਨ ਕਰੇ ॥ ੧੧੧ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਅਰਥੀ ਜੋ ਵਾਸੀ ਦਿਓ ਟੁਰੇ ਗੁਰਦੁਆਰੇ  
ਅਥਵਾ ਤੀਰਥੀ ॥ ਸੇ ਵਾਸੀਵਾਲੇ ਨਾਲ ਹੋਵਨ ॥ ਤਾ ਉਸ ਦੀ  
ਪ੍ਰਸਾਦਿ ਪਾਹੀ ਖਰਚ ਦੀ ਖਬਰ ਲੈਏ ਜਾਵਨਿ ॥ ਜੇ ਨਾਲ  
ਨ ਹੋਵਨ ॥ ਤਾ ਜਥਾ ਸਕਤ ਸਭੇ ਸਿਖ ਦੀ ਧੁਜਾ ਕਰਨ  
ਉਸਦੇ ਅਧਕਾਰ ਸਮਾਨ ॥ ਜਿਸ ਵਾਸੀ ਦਿਓ ਅਰਥੀ ਨਿਗਮ  
ਗਿਆ ਵਰਦੀ ਵੇਰੀ ਰਹਿਦਾ ਬਹਿਦਾ ਸੇ ਵਾਸੀ ਸਿਮਲ  
ਰੁਖ ਹੋਦੀ ਹੈ ॥ ਛਾਇਆ ਹੋਵੈ ਫਲ ਨ ਹੋਵੈ <sup>95</sup> ॥ ੧੧੨ ॥

<sup>96</sup> ਗੁਰੂ ਕਾ ਸਿਖ ਜੋ ਛਿਨਾ ਦਿਆਈ ਧੁਰੀ ਦਿਓ ਹੋਸੀ ॥ ਸੇ

ਗੁਰੂ ਨ ਹੋਸੀ ॥ ਨ ਦਿਕਾਰ ਕਰੇਗਾ ਨ ਕਰਾਏਗਾ ॥ ਸੁਖ

ਨਿਰਮਲ ਹੋਸੀ ॥ ੧੧੩ ॥

ਜੋ ਤੇਖੀ ਰਉਲੇ ਦਾ ਸਿਖ ਹੋਸੀ ॥ ਦੈਤ ਅੰਸੁ ॥ ਸੇ ਸਰਬ  
ਦਿਕਾਰ ਸੰਜੁਗਤਿ ਹੋਸੀ ॥ ਵਲ ਛਲ ਦਿਸਾਸੁ ਖਾਤੀ <sup>97</sup> ॥  
ਅਕ੍ਰਿਤਧਨ ਪਰਧਨ ਪਰਨਾਰੀ ਰਤਿ ॥ ਨਾਮਤ ਭੁਧੀ ਚੋਰ ਸਾਰ  
ਹੁਏ ਬਾਜ ਮਾਨੀ ਦੰਭੀ ॥ ਪਾਖੰਡੀ ਨੀਚ ॥ ਕਾਮੀ ਕੁਧੀ ਹਰਾਮੀ ॥  
ਸਰਬ ਦਿਕਾਰ ਉਸ ਧਾਸੇ ਹੋਸਨ ॥ ਜੇ ਗਜ ਦਿਚ ਹੋਸੀ ਤਾ ਅਨਤਿ  
॥ ਲਖ ਕਰਮੀ ॥ ਦੇਖਣੇ ਨੂ ਸਿਖ ਹੈ ॥ ਸਾਖ ਕੁੰਝ ਸਾਹਿਬ ਜੀ ॥

ਤੁਮੀ ਤੁਮਾ ਦਿਸ ਅਕ ਧਤੁਰਾ ਤਿੰਮਫਲ ॥

ਅਨ ਮੁਖ ਵਸਹਿ ਤਿਸ ਅਿਸ ਤੂ ਨਦਰ ਨ ਆਵਹੀ <sup>98</sup> ॥ ੧੧੪ ॥

ਗੁਰੂ ਕੇ ਸਿਖ ਦਿਬ ਜੋਤੀ ਪਛਾਣ ਲੈਣਗੇ ਅਤੇ ਨਾਮਤ  
ਧੁਧੀ ਨ ਪਛਾਣਨਗੇ ॥ ਸਾਖ ਕੁੰਝ ਸਾਹਿਬ ਜੀ ॥

ਥੋਟੇ ਕੋਖਰ ਕਰੇ ਧਰੇ ਸਾਰ ਨ ਜਾਣੈ ॥

ਅਧੇ ਕਾ ਨਾਉ ਪਾਰਖੂ ਕਲੀ ਕਲੀ ਦਿਡਾਣੇ <sup>99</sup> ॥ ੧੧੫ ॥

ਗੁਰੂ ਕੇ ਸਿਖ ਨੂ ਜੋ ਸਿਖ ਹਾਸੇ ਨਾਲ ਭੀ ਜਿਮਾ  
ਆਖਣਗੇ <sup>100</sup> ॥ ਤਾ ਭੀ ਹਥ ਜੁੜਾਇ ਬਖਸਾਏਗਾ ॥ ਸਿਖ ਅਰੇ  
ਹਥ ਜੋੜਿਆ ਅਨੇਕ ਗੁਨਾਹਿ ਬਖਸੇ ਜਾਏ ਜੈਨ ॥ ੧੧੬ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਸਿਖਾ ਦਿਚ ਬੈਠਕੇ ਕਾਈ ਗਲ ਵਧਕੇ ਨ  
ਕਰੇ ॥ ਸਾਖ ਕੁੰਝ ਸਾਹਿਬ ਜੀ ॥

ਮੁਹ ਚਲੇ ਸੁ ਅਗੇ ਮਾਹੀਏ <sup>101</sup> ॥ ੧੧੭ ॥

ਸਾਖ ਹੋਰ ॥

ਜੇ ਕੋ ਦਰਗਾਹਿ ਬਹੁਤਾ ਬੋਲੈ ਨਾਉ ਧਵੈ ਬਾਜ਼ਾਰੀ <sup>102</sup> ॥  
ਗੁਰੂ ਕਾ ਸਿਖ ਸਬਦ ਪਾਠ ਕੀਰਤਨ ਸਿਖਾ ਦਿਚ ਬੈਠਕੇ ਕਰੇ ॥  
ਹੋਰ ਗਲ ਨ ਕਰੇ ਸੁਣੇ ॥ ੧੧੮ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਗੰਦਵਾਕੀ <sup>103</sup> ਨ ਹੋਵੈ ॥ ਮਿਠੇ ਬੋਲੇ  
ਭਾਉਦਾ ॥ ਮ੍ਰਿਜਾਰਾ ਨਾਲ ॥ ਸਾਖ ਕੁੰਝ ਸਾਹਿਬ ਜੀ ॥

ਜਿਤ ਬੋਲਿਐ ਪਤਿ ਪਾਈਆਹਿ ਸਾ ਬੋਲਿਆ ਧੁਵਨ <sup>104</sup> ॥  
ਗੁਰੂ ਕਾ ਸਿਖ ਰਜਕ ਘਾਟ ਦਿਸਨਾਨ ਨ ਕਰੇ ॥ ਗੁਰੂ ਕਾ ਸਿਖ  
ਭਜਨਦਾਨ ॥ ਪ੍ਰਸਾਦਿ ਮ੍ਰਿਜਾਰਾ ਖਾਏ ॥ ਜਿਸ ਦੀ ਚਾਹ ਰਹੇ ॥  
ਸੇ ਪਵਿਤ੍ਰ ॥ ਅਮ੍ਰਿਤ ਦੇਵਤਿਆ ਦਾ ਭੋਜਨ ॥ ਜੋ ਧਰ ਕਰ

ਭਾਡਾ ਭਰਿਆ ਸੇ ਅੰਨ ਮਾਨੁਖ ਅਹਾਰ ॥ ਭਾਡਾ ਭਰਿ ਲੈਣ ॥  
ਤੇ ਜੇ ਵਧੀਕ ਹੋਵੇ ਸੇ ਵਿਖ ਸਮਾਨੁ ॥ ਧੰਨੁਆ ਦਾ ਅਹਾਰ ॥ ਬਦ  
ਨ ਅਛਾ ਦਲੈਦਾ ਹੈ <sup>105</sup> ॥ ਨਾਲੇ ਦੁਖ ਦੇਦਾ ਹੈ ॥ ਗੁਰੂ ਕਾ  
ਸਿਖ ਭੁਲੇ ਨ ਮਾਰਗ ਪਾਏ ॥ ੧੧੯ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਕੀਰਤਨ ਪੜਕੇ ਸਦੇ ॥ ਗੁਰੂ ਕਾ ਸਿਖ ਕਾਰਜ  
ਦਿਆਹੁ <sup>106</sup> ਦਿਹ ਬ੍ਰਹਮਣ ਪਾਸੋਂ ਕਰਾਏ ॥ ਗਹਿਤ ਗੁਰੂ ਕੀ ਰਖੇ <sup>107</sup> ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਹੋਵੇ ਬਲ ਧੋੜੀ ਦੇ ਬੋਝੇ ਪਾਣੀ ਨਾ ਪੀਵੇ ॥  
ਨ ਤੇ ਪਾਸੋਂ ਜਲ ਪੀਵੇ ॥ ਗੁਰੂ ਕਾ ਸਿਖ ਦਇਆ ਪਾਲੇ ਸਰਬਤ  
ਉਪਰ <sup>108</sup> ॥ ਜਿਸ ਦਇਆ ਦਿਹ ਦਿਖਾਨ ਨਿਕਲੇ ਸੇ ਨ ਕਰੇ ॥  
ਗੁਰੂ ਕਾ ਸਿਖ ਨਿਚ ਕਰਮ ਨ ਸਿਖੇ ॥ ਕੁਸੰਗਤ ਨ ਕਰੇ ॥ ਜੜ  
ਅਚੇਤ ਨ ਹੋਵੇ ॥ ਅਪਨੇ ਗੁਰੂ ਬਿਨਾ ਹੋਰ ਨ ਜਾਣੇ ॥ ਗੁਰੂ ਕੀ  
ਥਾਣੀ ਸੋਧੇ ਪੜੇ ਬੀਚਾਰੇ ॥ ੧੨੦ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਜੇ ਉਦਾਸੀ ਕਰੇ ਤਾ ਅਪਨੇ ਗੁਰੂ ਕੇ ਅਸਥਾਨ  
ਦੇਖੇ ॥ ਗੁਰੂ ਕਾ ਸਿਖ ਜੇ ਬਚਨ ਕਰੇ ਸੇ ਮਿਠਾ ਕਰੇ ॥ ਕੋੜਾ ਨ  
ਕਰੇ ॥ ਰਿਦਾ ਨ ਦੁਖਾਏ ॥ ਸਾਖ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ॥

ਹਿਆਉ ਨ ਕਹੀ ਠਾਉ ਮਾਣਕ ਕੁਝ ਅਮੋਲਵੇ <sup>109</sup> ॥  
ਗੁਰੂ ਕਾ ਸਿਖ ਅਪਨੇ ਬਰਨ ਆਸੂਮ ਅਨਮਾਰ ਵਰਤੇ ॥  
ਬੇਮਰਜਾਹ ਨ ਹੋਵੇ ॥ ਸਾਖ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ੧੦ ਸ੍ਰੋਸਾ ॥  
ਛੁੜੀ ਕੇ ਖੁਤ ਹੋ ਬਾਮਨ ਕੇ ਨਹਿ ਕੈ ਤਖ ਆਵਤ ਹੈ ਜੁ ਕਰੇ ॥  
ਅਰ ਅਉਰ ਜੋਸ਼ਾਰ ਸਿਤੇ ਗੁਰੂ ਕੋ ਤਿਹ ਤਿਆਗ ਕਹਾ  
ਚਿਤ ਤਾ ਸੈ ਧਰੇ ॥

ਅਬ ਹੀਝਕੈ ਦੇਹ ਵਹੈ ਹਮ ਕੇ ਸੇਊ ਜੋਊ ਹਉ

ਬਿਨਤੀ ਕਰ ਜੋਰ ਕਰੇ ॥

ਜਬ ਆਉ ਕੀ ਅਉਧ ਨਿਦਾਨ ਬਨੇ ਅਤਹੀ ਹਨ ਮੈ  
ਤਬ ਜੁਝ ਮਰੇ <sup>110</sup> ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਧਰਮ ਉਪਦੇਸ ਕਰੇ ॥ ਦੁਸਟ ਨਾਲ ਤਤੇ <sup>111</sup>  
ਨਾਲ ਚਰਚਾ ਨ ਕਰੇ ॥ ਧੀਰਜ ਦੀ ਚਰਚਾ ਹਮੇ <sup>112</sup> ਚਰਚਾ ॥  
ਕਾਗ ਚਰਚਾ ਨ ਕਰੇ <sup>113</sup> ॥ ਧਿਆ ਧੀਰਜ ਧਰਮ ਧਨ ਰਖੇ <sup>114</sup> ॥ ੧੨੧ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਪਾਹੁਲ ਲਏ ਤਾ ਸਚੇਤ ਸਿਖ ਭਜਨਦਾਨ  
ਬੁਧਦਾਨ ਦੀ ਹਥੀ ਲਏ ॥ ਕਾਹਾ ਗੰਜਾ ਲੰਝਾ ਕੋੜਾ ਨ ਹੋਵੇ ॥

ਗੰਦਵਾਕੀ <sup>115</sup> ਅਣਦਾੜੀਆ ਬਦ-ਕਰਮੀ ਹੋਰ ਯਾਰ ਜੁਆਰੀਆ  
ਫੇਕਾਰੀ ਨ ਹੋਵੇ ॥ ਜਿਸ ਦੇ ਹਥੇ ਗੁਰਦੀਖਿਆ ਲਈਦੀ ਹੈ ॥  
ਤਿਸ ਦੇ ਕਰਮ ਦਿਹ ਹਿਸਾ ਹੋਦਾ ਹੈ ॥ ਲੈਣਦਾਲੇ ਦਾ ॥  
ਤਾ ਸਚੇਤ ਪਾਸੋਂ ਪਾਹੁਲ ਲਏ ॥ ਗੁਰੂ ਕਾ ਸਿਖ ਧਨਦਾਨ  
ਹੋਵੇ ਗਰੀਬ ਹੋਵੇ ॥ ਅਪਨੇ ਸਨਬੰਧੀ ਨ ਗੁਰਮਤਿ ਧਰਮ ਦਾ  
ਉਪਦੇਸ ਕਰੇ ॥ ਜੋ ਧਨਦਾਨ ਹੋਵੇ ਅਪਨੇ ਸੇ ਧਨ ਪ੍ਰਦਾਰ ਵਲ  
ਨਦਰ ਕਰ ਦੇਖੇ ॥ ਅਪਨੀ ਉਮਰ ਵਲ ਨਦਰ ਕਰ ਦੇਖੇ ॥ ਜੋ  
ਖੀਤੀ ਕਿਤਨੀ ਹੈ ਗਹਿਦੀ ਕਿਤਨੀ ਹੈ ॥ ਚਾਰ ਅਵਸਥਾ  
ਦੇਹਿ ਦੀਆਂ ਹਨ ॥ ਬਾਲ ਜੁਆਨੀ ਬਿਰਧ ਚਲਦਾ ॥ ਤਾ ਤੇ  
ਭਰੋਸਾ ਜੀਵਣ ਦਾ ਕਿਆ ਹੈ ॥ <sup>116</sup> ਅਗੇ ਦੀ ਧਰਚੀ ਕਰ  
ਲਏ ॥ ਮਾਮਲਾ ਸਨਬੰਧੀਆ ਦੇ ਗਲ ਪਾਏ ॥ ਪੁਤ੍ਰ ਪੋਤੇ  
ਭਾਈਆ ਦੇ ॥ ਆਪ ਸਤਿਸੰਗਤ ਕਰੇ ॥ ਆਪ ਜਲ ਕਮਲ  
ਦੀ ਨਿਆਈ ਰਹੇ ॥ ਗੁਰੂ ਕੀ ਜੋ ਸਿਖੀ ਹੈ ॥ ਸੇ ਜਲ ਬਲ  
ਬਨਿ ਤਿਨ ॥ ਧਰਤ ਅਕਾਸ ਧਰਤ ਸਰਬਤ ਦਿਹ ਵਰਤੇਗੀ ॥  
ਪੁਰਨ ਪੁਰਖ ਦਾ ਜੋ ਸੰਕਲਪ ਹੈ ਸੇ ਐਸਾ ਹੀ ਫਰਿਆ ਹੈ ॥  
ਅਰ ਭਾਉ-ਮਹਬਤ ਸਮੇ ਪਾਇ ਕੇ ਘਟ ਜਾਵੇਗੀ ॥ ਗੁਰੂ ਕਾ  
ਸਿਖ ਮਿਲਦਾ ਮੇਲ ਕਰੇ ॥ ਕ੍ਰਿਸਟ ਨ ਹੋਵੇ ॥ ੧੨੨ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਪ੍ਰਸਾਦ ਖਾਦਾ ॥ ਦਾਨ ਦੇਦਾ <sup>117</sup> ॥ ਭਜਨ  
ਕਰਦਾ ॥ ਕ੍ਰੋਧ ਨ ਕਰੇ ॥ ਕ੍ਰੋਧ ਚੰਡਾਲ ਹੈ ॥ ਚੰਡਾਲ ਦੀ ਸੰਗਤਿ  
ਨਹੀ ਕਰਨੀ ॥ ਸਾਖ ਪਾਤਿਸਾਹੀ ੧੦ ॥

ਧਰਮ ਜਿਉ ਕੁਧ ਤੇ ਭਰਮ ਸੁਭਧ ਤੇ ਚੰਡ ਕੇ ਜਧ  
ਤੇ ਦੈਤ ਧਰਾਨੇ <sup>118</sup> ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਭਲੇ ਸਿਖ ਦੀ ਸੰਗਤਿ ਕਰੇ ॥ ਜਿਸ ਦੇ ਸੰਗ  
ਭਾਉ-ਪ੍ਰੀਤ ਪ੍ਰਤੀਤ ਸਬਦੁ ਬੁਧ ਪ੍ਰਾਪਤਿ ਹੋਵੇ ॥ ਗੁਰੂ ਕਾ ਸਿਖ  
ਸਬਦੁ ਬਾਣੀ ਚਰਚਾ ਉਸ ਨਾਲ ਕਰੇ ॥ ਜੇਹੜਾ ਪ੍ਰੀਤ ਨਾਲ  
ਪੁਛੇ ਸੁਣੇ ॥ ਸਾਖ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ॥

ਬਿਨ ਗਾਹਕ ਗੁਰੂ ਦੇਹੀਐ ਤਉ ਗੁਰੂ ਸਹਿਯੋ ਜਾਇ <sup>119</sup> ॥ ੧੨੩ ॥  
ਪ੍ਰੀਤਦਾਨ ਨਾਲ ਚਰਚਾ ਕਰਨੀ ॥ ਤਿਸ ਦਾ ਫਲ ਦੇਹ ਹੈ ॥  
ਸਾਖ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ॥

ਗੁਰੂ ਕਾ ਗਾਹਕ ਜੇ ਮਿਲੇ ਤਉ ਗੁਰੂ ਲਾਖ ਬਿਕਾਇ <sup>120</sup> ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਗੁਰੂ ਕੀ ਚਰਚਾ ਵਾਰਤਾ ਸਬਦੁ ਦੀ ਗੈਰ ਮਨੁਖ  
ਨਾਲ ਨ ਕਰੇ ॥ ਸਾਖ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ॥

ਧਰਧਰ ਜਾਇ ਨ ਕੀਜੈ ਕਥਾ ॥

ਏਹਾ ਹੈ ਸਤਿਗੁਰ ਕੀ ਨਥਾ <sup>121</sup> ॥੧੨੪॥

ਗੁਰੂ ਕਾ ਸਿਖ ਅਪਨੇ ਗੁਰੂ ਕੀ ਉਸਤਤ ਕਰੇ ॥ <sup>122</sup> ਨਾ ਨਿੰਦਾ  
ਕਰੇ ਨਾ ਕਰਵਾਏ ॥ ਨਾ ਬੁਰਾ ਆਖੇ ਨ ਅਖਾਏ ॥ ਸੰਤ ਸਾਖ ॥

ਜੇ ਗੁਰ ਗੋਧੇ ਆਪਣਾ ਕਿਉ ਸਿਉ ਚੇਲਾ <sup>123</sup> ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਜਿਹਰ ਸਾਸੀ ਸੁਖਾਲੀ ਜਗਤ ਵਿਚ ਰਹੈ ॥ ਇਕੇ  
ਧਰਮ ਦੀ ਕਿਰਤ ॥ ਇਕੇ ਸਬਦ ਬਾਣੀ ਦੀ ਚਰਚਾ ॥ ਬਚਨ ਗੁਰੂ  
ਕੇ ਪੜ੍ਹਨੇ ਸੁਣਨੇ ਮਨਣੇ ॥ ਸਾਖ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ॥

ਹੁਕਮ ਮੰਤ੍ਰ ਜੋਏ ਪਰਵਾਣ ਤਾ ਮਹਿਲ ਖਸਮ ਕਾ ਪਾਉਸੀ <sup>124</sup> ॥੧੨੫॥

ਜੇ ਗੁਰੂ ਕਾ ਸਿਖ ਅਖਾਏ ॥ ਅਤੇ ਸਬਦ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ  
ਦਾ ਗੁਰੂ ਕਰਕੇ <sup>125</sup> ਮੰਨੇ ਅਪਨੀ ਮਾਇਆ ਹੁਕਮ ਵਿਚ ਗਲਤਾਨ  
ਹੋ ॥ ਸਾਖ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ॥

ਪੂਰੇ ਗੁਰ ਕਾ ਹੁਕਮ ਨ ਮੰਨੇ ਓਹੁ ਧਨਮੁਖ ਅਗਿਆਨ

ਸੁਠਾ ਮਾਇਆ <sup>126</sup> ॥

ਗੁਰੂ ਕਾ ਸਬਦ ਸਿਖ ਜੋਇ ਕੇ <sup>127</sup> ਖੋਜਨਾ ਵੀਚਾਰ ਕਰਦਾ ਰਹੇ ॥  
ਸਿਖੀ ਪ੍ਰਾਪਤਿ ਹੋਈ ਹੈ ॥ ਸਾਖ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ॥

ਸਿਖੀ ਸਿਖਿਆ ਗੁਰ ਵੀਚਾਰ <sup>128</sup> ॥੧੨੬॥

ਗੁਰੂ ਕਾ ਸਿਖ ਗੀਤ ਟਪੇ ਖਿਆਲ ਦੁਨੀਆ ਦੇ ਰਸ ਨਾ  
ਗਾਵੈ ਨ ਸੁਣੈ ॥ ਸਾਖ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ॥

ਗੁਰ ਰਸ ਗਤਿ ਬਾਰ ਨਹੀ ਭਾਵੈ ਸੁਣੀਐ ਗਹਿਰ

ਗੰਭੀਰ ਗਵਾਇਆ <sup>129</sup> ॥੧੨੭॥

ਗੁਰੂ ਕਾ ਸਿਖ ਦੁਨੀਆ ਦੇ ਰਾਗਾ ਨਾਦਾ ਰਸਾ ਵਿਚ ਨ ਧਵੇ ॥  
ਨਾ ਸੁਣੇ ॥ ਸਾਖ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ॥

ਰਾਗ ਨਾਦ ਛੋਡ ਹਰਿ ਸੇਵੀਐ ਤਾ ਦਰਗਹਿ ਪਾਈਐ ਮਾਨ <sup>130</sup> ॥੧੨੮॥

ਗੁਰੂ ਕਾ ਸਿਖ ਬਿਨਾ ਗੁਰੂ ਕੀ ਬਾਣੀ ਸਬਦ ਸਾਖੀ ਬਿਨਾ ਗੁਰੂ  
ਕੀ ਨ ਧਰੇ ਨ ਸੁਣੇ ॥ ਸਾਖ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ॥

ਸਤਿਗੁਰੂ ਬਿਨਾ ਸਭ ਕਚੀ ਬਾਣੀ ॥

ਕਹਦੇ ਕਥੇ ਸੁਣਦੇ ਕਥੇ ਕਚੀ ਆਖ ਦਖਾਣੀ <sup>131</sup> ॥੧੨੯॥

ਗੁਰੂ ਕਾ ਸਿਖ ਸਾਹਿ ਨਾਲ ਵਹੋਟੇ ਨਾਲਿ ॥ ਚਾਕਰ ਖਾਵੈ  
ਨਾਲ ਧੋਹੁ ਨ ਕਰੇ ॥ ਬੁਰਾ ਨ ਚਿਤਵੇ ਕਿਸੇ ਦਾ ॥ ਸਾਖ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ॥

ਧਰ ਕਾ ਬੁਰਾ ਨ ਰਾਖੇ ਚੀਤ ॥

ਤੁਮ ਕਉ ਦੁਖ ਨਹੀ ਭਾਈ ਮੀਤ <sup>132</sup> ॥੧੩੦॥

<sup>133</sup> ਗੁਰੂ ਕਾ ਸਿਖ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਬੀ ਸਬਦ ਸਾਖੀ ਸੋਦਰ  
ਗੁਰਮਿ ਪੜ੍ਹਕੇ ਮਥਾ ਟੇਕੇ ॥ ਵਿਚਹੁ ਹੁਖ ਨ ਰਖੇ ਮਥੇ ਅਗੇ ॥  
ਸਾਖ ਪੜ੍ਹਦੇ ਪਾਰਸੁ ਭੇਟੀਏ ਪਾਰਸੁ ਹੋਸ ਨ ਕੋਇ ॥੧੩੧॥

ਗੁਰੂ ਕਾ ਸਿਖ ਧਰਮ-ਮਾਲੇ [ਵਿਚ] ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਪਾਸਿ  
ਆਪ ਸੰਗਤਿ ਸਿਖਾ ਦੀ ਸੋਭਤ ਵਿਚ ਬੈਠ ਕੇ ਕਿਸੇ ਗੁਰ  
ਚਤਰਾਈ ਪਾਨ ਜੁਆਨੀ ਦਾ ਮਾਨੁ ਨ ਕਰੇ ॥ ਸਾਖ ਗ੍ਰੰਥ  
ਸਾਹਿਬ ਜੀ ॥ ਸੰਤ ਵਾਰੁ ॥

ਮਾਨੁ ਮੁਨੀ ਮੁਨਵਰ ਗਲੇ ਮਾਨ ਸਭ ਕੋ ਖੋਏ <sup>134</sup> ॥੧੩੨॥

<sup>135</sup> ਗੁਰੂ ਕਾ ਸਿਖ ਸਬਦ ਰਹਿਗਾਮ ਦਾ ਭੋਗ ਪਾਵੈ ਤਾ ਸਰਬ  
ਸਿਖਾ ਨੁ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤੇ ਬੁਲਾਏ ॥੧੩੩॥

ਗੁਰੂ ਕਾ ਸਿਖ ਤਨ ਮਨ ਧਨ ਗੁਰੂ ਨੁ ਅਰਪੇ ॥ ਸਾਖ ਗ੍ਰੰਥ  
ਸਾਹਿਬ ਜੀ ॥ ਸੰਤ ਵਾਰੁ ॥

ਫਰੀਦਾ ਜੇ ਤੂ ਮੇਰਾ ਹੋ ਰਹੇ ਸਭ ਜਗ ਤੇਰਾ ਹੋਇ <sup>136</sup> ॥

ਗੁਰੂ ਉਸ ਦਾ ਹੋਰਾ ਹੈ ਓਹ ਗੁਰੂ ਕਾ ਹੋਵੈ ॥੧੩੪॥

ਗੁਰੂ ਕਾ ਸਿਖ ਦੇਸ-ਪ੍ਰਦੇਸ ਸੁਸਤ-ਨਰਮੁ ਹੋਇ ਜਾਵੈ ਤਾ  
ਸਿਖ ਵਾਸੀ <sup>137</sup> ਵਾਲੇ ਉਸ ਦੀ ਟਹਲ ਕਰਨ ॥ ਅਤੇ ਦਰਦ  
ਨਾਲ ਗੁਰੂ ਕੇ ਨਾਤੇ ॥ ਉਸ ਦੇ ਪਲੇ ਹੋਵੇ ਅਥਵਾ ਨ ਹੋਵੇ ॥  
ਸਿਖ ਨੁ ਤਾਜਿਆ ਕਰਨ ॥ ਅਪਨੇ ਪਲਿਓ ਲਾਵਨ ॥ ਗੁਰੂ  
ਨਾਲ ਗੰਢ ਖਉਦਾ ਹੈ ॥੧੩੫॥

ਜੇ ਗੁਰੂ ਕੇ ਸਿਖ ਨੁ ਕੋਈ ਸੰਕਟ ਬਨ ਜਾਵੈ ॥ ਮਾਇਆ ਦਾ  
ਅਥਵਾ ਹੋਰ ਕੋਈ ॥ ਹੋਰੇ ਬਲ ਸਿਖ ਰਲਕੇ ਸਿਖ ਦਾ ਸੰਕਟ  
ਕਟਨਾ ॥ ਉਸ ਦਾ ਦਿਤ ਦੇਖਕੇ ਅਪਨੇ ਪਾਸੇ ॥ ਸਕਰੀ ਭੇਖੀ  
ਕਸਬੀ <sup>138</sup> ਬਹੁਤ ਪੰਥ ਵਿਚ ਧਰਮ ਜਾਣਕੇ ॥ ਸਮਝ ਬੀਚਾਰ  
ਕਰ ਲੈਲੀ ॥ ਸਿਖ ਦੀ ਲੜਕੀ ਦਾ ਸੁਆਰਥ ਹੋਵੈ ਸਿਖ  
ਨਾਲ ਤਾ ਸਿਖ ਵਾਸੀ ਵਾਲੇ ਨਾਲ ਹੋਇ ਕੇ ਲਾਇ  
ਲਾਵਾਇ ਕਰਨਾ ॥੧੩੬॥

ਗੁਰੂ ਕਾ ਸਿਖ ਗੋਰ-ਮੜੀ ॥ ਕਬਰ ॥ ਦੇਹਰਾ ॥ ਮਸੀਤ ॥  
ਮੁਲਾ ਕਾਜੀ ਨਾ ਮਨੇ ॥ ਬਿਨਾ ਗੁਰੂ ਅਪਨੇ ॥ ਸਾਖ ਹੈ <sup>139</sup> ॥  
ਗੋਰ ਮੜੀ ਮਟ ਭੁਲ ਨ ਮਾਨੇ <sup>140</sup> ॥ ੧੩੭ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਲੜਕਾ ਅਚੇਤ ਕੁੰਬ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਠ  
ਨੂ ਨ ਬਠਾਏ ਸਿਖਾਲਹਦਾਲਾ ਖਾਸ ਬੈਠ ਸਿਖਾਏ ॥ ਅਰਬ  
ਸੇਤੀ ਗਿੰਬ ਸਾਹਿਬ ਜੀ ਗੁਰੂ ਕਰ ਜਾਏ ॥ ੧੩੮ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਪਾਠ ਕਰਨ ਬੈਠੇ ਕੁੰਬ ਸਾਹਿਬ ਜੀ ਦਾ ਤਾ  
ਸੁਚੇਤ ਹੋਇ ਕੇ ਬੈਠੇ ॥ ਨਕ ਪਿੰਡਾ ਖੁਰਕਿ ਕੇ ਹਥ ਧੋਇ  
ਲਏ ॥ ਸਾਖ ਕੁੰਬ ਸਾਹਿਬ ਜੀ ॥

ਪੋਥੀ ਪ੍ਰਮੇਸਰ ਕਾ ਥਾਨ <sup>141</sup> ॥ ੧੩੯ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਜੋ ਕਿਸੇ ਸਿਖ ਭੁਲੇ ਨੂ ਸੁਭ ਕਰਮ ਕਾ ਸਿਖੀ  
ਕਾ ਗੁਰਮਤਿ ਦਾ ਉਪਦੇਸ ਕਰੇ ॥ ਤਾ ਸਿਖ ਨੂ ਕਰੇ ॥ ਗੋਰ ਨੂ ਨ  
ਕਰੇ <sup>142</sup> ॥ ਪਰ ਰਹਿਤ ਦਾ ਉਪਦੇਸ ਕਰੇ ॥ ਕਛੁ ਆਪ ਭੀ ਕਮਾਏ ॥  
ਜੋ ਉਸ ਨੂ ਦ੍ਰਿੜ੍ਹ ਹੋਵੈ ॥ ਸਾਖ ਕੁੰਬ ਸਾਹਿਬ ਜੀ ॥

ਆਪ ਜਪੈ ਅਵਰਾ ਨਾਮ ਜਪਾਵੈ <sup>143</sup> ॥

ਹੋਰ ਸਾਖ ॥

ਪ੍ਰਿਥਮੇ ਮਨ ਪ੍ਰਬੋਧੇ ਅਪਨਾ ਪਾਛੈ ਅਵਰ ਹੀਝਾਵੈ <sup>144</sup> ॥  
ਹੋਰ ਸਾਖ ॥

ਅਵਰ ਉਪਦੇਸੈ ਆਪ ਨ ਕਰੇ ॥

ਆਵਤ ਜਾਵਤ ਜਨਮੈ ਮਰੈ <sup>145</sup> ॥ ੧੪੦ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਕੁੰਬ ਸਾਹਿਬ ਜੀ ਦਾ ਪੜ੍ਹ ਕੇ ਭੋਗ ਪਾਵਹੁ  
ਲਗੇ ॥ ਤਾ ਸਿਆਹੀ ਦੀ ਬਿਧ ਪੜ੍ਹ ਕੇ ਜਪ ਪੜ੍ਹੇ ਸਲੋਕ ਉਪਰ  
ਭੋਗ ਪਾਏ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ <sup>146</sup> ॥ ੧੪੧ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਕਾਰਜ ਕਰਦਾ ਵਸਤ ਕਛੁਦਾ ਪਾਵਦਾ  
ਦਾਗੁਰੂ ਦਾਗੁਰੂ <sup>147</sup> ਆਖੇ ॥ ੧੪੨ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਮਨ ਦਾ ਦਿਸਾਰੂ ਨ ਕਰੇ ॥ ਵੇਕਾਰੇ ਤੇ  
ਦਰਜੇ ॥ ਸਾਖ ਕੁੰਬ ਸਾਹਿਬ ਜੀ ॥

ਮਨ ਖਟ ਤੇਰਾ ਨਹੀ ਬਿਸਾਸ ਤੂ ਮਹਾ ਉਦਮਾਰਾ <sup>148</sup> ॥ ੧੪੩ ॥

ਗੁਰੂ ਕੇ ਸਿਖ ਜਿਸ ਵਾਸੀ ਦਿਚ ਪੰਜ ਸਤ ਦਸ ਜੋ ਘਰ  
ਸਿਖ ਦਾ ਹੋਵੈ ॥ ਉਥੇ ਇਕ ਅਸਥਾਨ ਗੁਰੂ ਕਾ ਧਰਮਸਾਲ

ਮਾਧਵੀ ॥ ਜੋ ਆਇਆ ਗਇਆ ਸਿਖ ਅਰਾਮ ਪਾਏ ॥

ਪਾਏ ਸਿਖ ਦੀ ਟਹਲ ਕਰਨੀ ਤੇਰੇ ਮਨੇ ॥ ੧੪੪ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਕੇਸਾ ਦੇ ਹੰਕਾਰ ਕਰਿ ਸਿਖੀ ਨ ਗਵਾਏ ॥

ਕੇਸਾ ਬਾਹਰ ਦੀ ਨਿਸਾਨੀ ਸਿਖੀ ਦੀ ਹੈਨ ॥ ਸਿਖੀ ਅੰਦਰਿ

੧੧ ॥ ਸਾਖ ਕੁੰਬ ਸਾਹਿਬ ਜੀ ॥

ਨਾਨਕ ਜੇ ਦਿਚ ਰੁਪਾ ਹੋਇ ॥

ਥਰਾ ਥਰਾ ਆਖੇ ਸਭ ਕੋਇ <sup>149</sup> ॥

੧੨ ॥ ਸਾਖ ॥

ਪੰਚ ਦੂਤ ਸੁੰਭ ਪ੍ਰਠਾਏ ਕੇਸ ਗਰੇ ਫੇਗਾਵਤ ਹੈ <sup>150</sup> ॥

੧੩ ॥ ਸਾਖ ॥

ਕੇਸ ਕਾ ਕਰਿ ਚੋਰ ਢੁਲਾਵੈ ਸੰਤ ਧੂੜ ਮੁਖ ਲਾਈ <sup>151</sup> ॥

੧੪ ॥ ਸਾਖ ॥

ਜਾ ਜਮ ਆਇ ਕੇਸ ਗਰ ਪਟਕੇ ਤਊ ਮੁਖ ਹੋਟਾ ਖਾਹਿਗਾ <sup>152</sup> ॥

੧੫ ॥ ਸਾਖ ॥

ਦਾਸ ਕੇ ਚਰਨ ਕੇਸ ਸੰਗ ਝੁਰਝੁ <sup>153</sup> ॥

੧੬ ॥ ਸਾਖ ॥

ਕੇਸ ਜਲੈ ਜੈਸੇ ਖਾਸ ਕਾ ਪੁਲਾ <sup>154</sup> ॥

੧੭ ॥ ਸਾਖ ॥

ਭਾਵੈ ਲਾਭੇ ਕੇਸ ਕਰ ਭਾਵੈ ਘਰੜ ਸੁੰਡਾਇ <sup>155</sup> ॥

ਪਾਤਸਾਹੀ ੧੦ ॥

ਧਨ ਕੇਸ ਧਰੇ ਨ ਮਿਲੇ ਹਰਿ ਪਿਆਰੇ <sup>156</sup> ॥ ੧੪੫ ॥

ਸਿਖੀ ਸਾਸਾ ਦੀ ॥ ਚਰਚਾ ਸਬਦ ਦੀ ॥ ਪਰਚਾ ਵਾਸੀ ਦੀ ॥

ਫਲ ਸੰਗਤ ਦਾ ॥ ਬੀਜ ਕਰਮ ਦਾ ॥ ਬੀਚਾਰ ਗੁਰਮਤਿ ਦਾ ॥

ਕਿਰਤ ਧਰਮ ਦੀ ॥ ਹਥੀਆਰ ਜਤ ਦਾ ॥ ਵਾਕ ਸਤ ਦਾ ॥ ਭਾਗ

ਪੁਰਖ ਦਾ ॥ ਜਸ ਦੇਗ ਦਾ ॥ ਰਾਜ ਤੇਗ ਦਾ ॥ ਖੁਸ਼ਾ ਗੁਰੂ ਕੀ

ਦੂਜੈ ਸਮਤ ਕੀ ॥ ਸਾਖ ਪੁੰਨ ਦੀ ॥ ਖੁਸ਼ਬੋਈ ਸਿਖੀ ਦੀ ॥ ਸੋਭਾ

ਦਹਿਲ ਦੀ ॥ ਸੀਰੀ ਬਚਨ ਦੀ <sup>157</sup> ॥ ਲਾਜ ਲੋਨ ਦੀ ॥ ਹਥਾਊ ਅਖੀ

ਦਾ ॥ ਭਰ ਪਰਨਾਰ ਦਾ ॥ ਕੁਸਤਿ ਭਲੀ ਨਾਰ ਦਾ ॥ ਨਾਰ ਕੁਲ

ਦੀ ॥ ਰਹਣਾ ਹਜ਼ੂਰ ਦਾ ॥ ਮਨੋਹਾ ਹੁਕਮ ਦਾ ॥ ਗੁਰੂ ਕਾ ਹੁਕਮ

ਗੁਰੂ ਕਾ ਭਾਣਾ ॥ ਸੇਵਕੀ ਸਿਖੀ ਦੀ ॥ ਆਗਿਆ ਗਿੰਬ ਸਾਹਿਬ

ਜੀ ਦੀ ॥ ਦੀਦਾਰ ਖਾਲਸੇ ਦਾ ॥ ਜਾਗਣਾ ਹਰਿਜਮ ਦਾ ॥ ਇਸਨਾਨ  
ਕੇਸਾ ਦਾ ॥ ਤਿਆਗਣ ਵੇਕਾਰਾ ਦਾ ॥ ਵਰਤਣ ਸੁਚੇਤੀ ਦੀ ॥  
ਬੋਲਣਾ ਮੁਜਾਰਾ ਦਾ ॥ ਰਹਿਤ ਰਿਦੇ ਦੀ ॥ ਬਿਬੇਕ ਮਨੋਹ ਦਾ ॥  
ਸੇਵਾ ਸਿਖ ਦੀ ॥ ਸਿਖ ਗੁਰੂ ਕਾ ॥ ਪ੍ਰੀਤ ਗੁਰਭਾਈ ਦੀ ॥  
ਟਹਿਲ ਮਾਤਾ ਪਿਤਾ ਦੀ ॥ ਪੜ੍ਹਣਾ ਸੋਫ ਦਾ ॥ ਗਾਵਣਾ ਕੰਠ ਦਾ ॥  
ਸਿਰਦਾਰੀ ਟਹਿਲ ਦੀ ॥ ਭਾਉ ਅੰਦਰਿ ਦਾ ॥ ਵੰਡ ਖਾਣਾ ਹੁੰਦੇ  
ਦਾ ॥ ਚਿਤਵਣਾ ਭਲਿਆਈ ਦਾ ॥ ਮਾਰਨਾ ਪਾਪ ਦਾ ॥ ਜੀਤਨਾ  
ਮਨ ਦਾ <sup>158</sup> ॥ ਵਰਤਣਿ ਸੁਗਤ ਦੀ ॥ ਅਮਲੁ ਪ੍ਰਸਾਦੀ ਦਾ ॥  
ਪ੍ਰਸਾਦਿ ਕੜਾਹੁ ਦਾ ॥ ਜੁਧ ਜਥੇ ਦਾ ॥ ਬਲ ਬਾਹ <sup>159</sup> ਦਾ ॥ ਦਾਧਾ  
ਧਰਮ ਦਾ ॥ ਨਾਤਾ ਸਿਖਾ ਦਾ ॥ ਰਸਨਾ ਭਜਨ ਦੀ ॥ १੪੬ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਗੁਰਮੁਖੀ ਅਖਰਾ ਅਦਬ ਕਰੇ ॥ ਧੈਰ ਹੇਠ ਨ  
ਆਵਨ ॥ ਧੜੀਆ ਨਾ ਬੰਨੇ ॥ १੪੭ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਨੰਗਾ ਜਲ ਵਿਚ ਨਾ ਨਾਵੈ ॥ १੪੮ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਬਾਣੀ ਕੰਠ ਕਰੇ ॥ १੪੯ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਧ੍ਰਾਤੇ ਉਠ ਕੇ ਗੁਰਗ ਨੁ ਨਮਸਤੁ ਆਖ ਕੇ  
ਸਿਖਾ ਨੁ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤੇ ਬੁਲਾਏ ॥ ੧੫੦ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਨਵੇ ਚੰਦ ਚੜ੍ਹੇ ਨੁ ਨਮਸਤੁ ਆਖ ਕੇ ਸਿਖਾ  
ਨੁ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤੇ ਬੁਲਾਏ ॥ ੧੫੧ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਬਿਦੇਸੇ ਨੁ ਦੇਸ ਨ ਲਗਾਏ ॥ ੧੫੨ ॥

ਜੇ ਗੁਰੂ ਕਾ ਸਿਖ ਆਪਨੀ ਮੁਹਬਤ ਪ੍ਰੀਤ ਨਾਲ ਬੀਜੇਗਾ  
ਸੇ ਸਹੰਸੁ ਗੁਣਾ ਅਮ੍ਰਿਤ ਫਲ ਹੋਇ ਕੇ ਫਲੇਗਾ ॥ ੧੫੩ ॥

ਜੇ ਦਿਲ ਟਟੇ ਅਤੇ ਬਿਨਾ ਪ੍ਰੀਤ ਕਰੇਗਾ ਬਰੋਬਰ ॥ ਸਾਖ  
ਕੁੰਬ ਸਾਹਿਬ ਜੀ ॥

ਬਧਾ ਚਟੀ ਜੋ ਤਰੇ ਨਾ ਗੁਰ ਨ ਉਪਕਾਰ <sup>160</sup> ॥ ੧੫੪ ॥

ਇਹ ਜੋ ਬਚਨ ਬੀਚਾਰ ਕਰਕੇ ਸਿਖਾ ਦੀ ਮਰਜ਼ੀ ਨਾਲ  
ਆਗਿਆ ਗੁਰੂ ਕੀ ਨਾਲ ਲਿਖੇ ਜੈਨ ॥ ਸੇ ਸਿਖਾ ਨੁ ਆਖੇ ਜੈਨ ॥  
ਜਗਤ ਨੁ ਨਹੀ ਆਖੇ ॥ ੧੫੫ ॥ ਹੋਰ ਇਨਾ ਤੇ ਸਿਦਾਇ ਜੋ  
ਗੁਰਮਤ - ਰਹਿਤ ਰਹੀ ਹੋਵੈ <sup>161</sup> ਸਿਖਾ ਦੀ ਵੀਚਾਰ ਨਾਲ ॥ ਸੇਈ  
ਗੁਰੂ ਕਾ ਸਿਖ ਕਮਾਵੈ ॥ ਤਲੇ ਕਰਮੇ ਨਾ ਟਲੇ ॥ ੧੫੬ ॥

ਦੇਹੁ ਜੋ ਪੁਰਨ ਪੁਰਖ ਜੀ ਕਲਜੁਗ ਵਿਚ ਅਉਤਾਰ ਲਿਆ ਹੈ  
ਆਗਿਆ ਸ੍ਰੀ ਅਕਾਲ ਪੁਰਖ ਜੀ ਦੀ ਨਾਲਿ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ  
ਸੇਡੀ ਤੇਗ ਦੇਗ ਦੇ ਧਨੀ ਤਿਸ ਦੇ ਅਰ ਧੋਤਰੇ ਹੋਇ ਉਤਰੇ ॥  
ਹੇਮ ਕੁੰਡ ਪਰਬਤ ਸੁਮੇਰ ਉਪਰੋ ਤਪ ਕਰਦੇ ਆਏ ॥ ਗੁਰੂ ਤੇਗ  
ਬਹਾਦਰ ਜੀ ਦੇ ਅਰ ਸੁਤ ਹੋਇ ਜਨਮੇ ॥ ਪਟਨਾ ਨਗਰ ਵਿਖੇ  
ਸੰਮਤ ੧੭੧੮ ਮਾਗ ਦੇ ਮਹੀਨੇ ॥ ਕ੍ਰਿਸਨ ਪਖ ਬਿਤ  
ਸਤਮੀ ॥ ਰਵਿਦਾਰ ਪਖ ਨਿਛਤੁ ਪਹਿਰ ਗਤ ਹਰਿਟੀ ॥ ੧੫੭ ॥

ਤਹਾ ਤੇ ਮਰੂ ਦੇਸ ਕੇ ਆਏ ॥ ਦਾਸੀਆ ਦਾਏ ਬਹੁਤ ॥  
ਪਰਮਖੀ ਚੌਧਾ ਸਿੰਘ ਬਿਡਾਵਾ ॥ ਸੰਮਤ ੧੭੨੨ ॥ ਸਾਹਬ  
ਹਕੀਮਾਰ ਬਨਵਾਏ ॥ ਛੋਟੀ ਛਾਲ ਛੋਟੀ ਤਰਦਾਰ ॥ ਤੀਰ ਕਮਾਨ ॥  
ਨਫਰ ਨਾਲ ਚੁਕੀ ਫਿਰੇ ॥ ਨਾਲੇ ਹੋਰ ਖੇਡਾ ਬਾਲਕ ਅਦਸਥਾ  
ਈਆ ਖੇਡਨ ਬਾਲਕੇ ਨਾਲ ਟਹਿਲੀਏ ਬਹੁਤ ॥ ਸੰਮਤ ੧੭੨੪  
ਦਾਸ ਚੌਧਾ ਸਿੰਘ ਧਾਸੇ ਗੁਰਮੁਖੀ ਅਖਰ ਅਤੇ ਟਕਰਿਆ  
ਅਖਰਾ ਦੇ ਮਹਿਰਮ ਹੋਏ <sup>162</sup> ॥ ਸੰਮਤ ੧੭੨੬ ਭਾਈ ਕ੍ਰਿਪਾ  
ਰਾਮ ਬ੍ਰਹਮਨ ਸਿਖ ਧਾਸੇ ਫਾਰਸੀ <sup>163</sup> ਅਖਰਾ ਦੇ ਮਹਿਰਮ  
ਹੋਏ ॥ ਜੈਸੇ ਰਾਮ ਜੀ ਦਿਸਸੂ ਧਾਸੇ ਕ੍ਰਿਸਨ ਜੀ ਸੰਦੀਪਨ ਧਾਸੇ  
ਲੀਲਾ ਮਾਤ੍ਰ ਸੁਤ ਬਿਧ ਜਾਨਹਾਰ ਆਪ ਆਏ ॥

ਸੰਮਤ ੧੭੨੮ ਬਿਆਹੁ ਕੀਤਾ ਅਤੇ ਦੇਵੀ ਦਾਸ ਖੰਡਤ ਕਥਾ  
ਲਗਾ ਕਰਨੇ ਨਿਤ ॥ ਨਾਲੇ ਤੀਰ ਕਮਾਨ ਬਹੁਕ ਬਾਕ ਪਟਾ ਫਲ  
ਹਥਾ ਖੇਡੀਏ ਦੇਖੀਏ ॥ ਨਾਲੇ ਸਿਖਾ ਨੁ ਦੇਸੀ ਦੇਸੀ ਟੋਰਿਆ ਜੋ  
ਕਬੀਰੀ ਬਾਣੀ ਗੁਣੀਆ ਦੀ ਸੁਣੀਏ ਮੰਗਾਈਏ ॥ ਅਪਨੇ ਜੋ  
ਸਨਬੰਧੀ ਸਾਕ ਆਏ ਸੇ ਤੁਰਕਾ ਦੇ ਜਾਇ ਫਰੀਆਦੀ ਹੋਏ ॥  
ਸਾਹਿਬ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦਿਲੀ ਗਏ ॥ ਜਬਾਬ ਸੁਆਲ  
ਕਰ ਸਚੇ ਹੋਇ ਆਏ ॥ ੧੫੮ ॥

ਫੇਰ ਦੂਜੀ ਫੇਰੀ ਤੁਰਕਾ ਸੇ ਸਦੇ ॥ ਸਾਹਿਬ ਨਾ ਗਏ ॥  
ਪੜ੍ਹਦਾ ਕਰ ਗਏ ॥ ਤੁਰਕਾ ਨੁ ਅਤੇ ਦੁਸਟਾ ਨੁ ਝੁਠੇ ਕਰ ਮਾਰਨਾ ॥  
ਤੁਰਕਾ ਦੀ ਜੜ੍ਹ ਪਟਣੀ ॥ ਜੋ ਦੁਸਟਾ ਦੇ ਕਰੇ ਲਗੇ ਨਿਆਉ ਨ ਕੀਤਾ ॥  
ਸਾਹਿਬ ਜਾਣਕੇ <sup>165</sup> ਆਪਣਾ ਆਪ ਪਕੜਾਇਆ <sup>166</sup> ॥

ਸਤੀ ਦਾਸ ਤੇ ਮਤੀ ਦਾਸ ਦੀਦਾਰ ਬ੍ਰਹਮਨ ਸਿਖ ਦੁਇ



ਨਾਲ ਧਕੜੇ ॥ ਜਾ ਰੋਧੜ ਗਏ ਤਾ ਵਡਾ ਖੇਦ ਹੋਇਆ ॥ ਇਹ ਹੋਨੇ  
 ਭਾਈ ਨਾਲਿ ਟਹਿਲ ਕਰਦੇ ਗਏ ਧੁਸਾਰਿ ਪਾਣੀ ਦੀ ॥ ਦਿਲੀ ਗਏ <sup>167</sup>  
 ਦੁਇ ਮਹੀਨੇ ਤ੍ਰੈ ਦਿਨ ਜਦਾਥ ਸੁਆਲ ਕਹਿ ਕੇ ਸੀਸੁ ਦਿਤਾ ॥ ਸੰਮਤ  
 ੧੭੩੨ ਮਘਰ <sup>168</sup> ਸੁਦੀ ਧਰਮੀ ॥ ਸੋ ਸੀਸੁ ਸਿਖ ਲੈ ਕੇ ਹਜ਼ੂਰ  
 ਆਇਆ ॥ ਨਾਵੇ ਦਿਨ ਪਹੁੰਚਤਾ ॥ ਅਤੇ ਲਾਸ ਦਿਲੀ ਸਿਸਕਾਰੀ ॥  
 ਸੀਸ ਸਾਹਿਬ ਅਗੇ ਸਿਖ ਨੇ ਆਨ ਧਰਿਆ ॥ ਤਾ ਸਾਹਿਬ ਸੀਸ  
 ਲੈ ਕੇ ਰੁਮਾਲ ਨਾਲਿ ਧੋਛਿਆ ਅਤੇ ਨੇਤ੍ਰ ਰਸਿਆਏ ॥ ਸੀਸ  
 ਫੁਲਾਥ ਨਾਲ ਧੋਤਾ ॥ ਫੇਰ ਗੰਗਾ ਜਲ ਨਾਲ ਧੋਤਾ ॥ ੧੫੯ ॥  
 ਬਚਨ ਹੋਆ

ਠੀਕਰ ਫੇਰ ਦਿਲੀਸ ਸਿਰ ਖੁਭ ਖੁਰ ਕੀਯੋ ਧਿਆਨ ॥

ਤੇਗ ਬਹਾਦਰ ਸੀ ਕ੍ਰਿਆ ਕਰੀ ਨ ਕਿਨਹੂੰ ਆਨਿ ॥ ੧੬੦ ॥

ਤੇਗ ਬਹਾਦਰ ਕੇ ਚਲਤ ਭਇਓ ਜਗਤ ਕੇ ਸੋਕ ॥

ਹੈ ਹੈ ਹੈ ਸਭ ਜਗ ਭਇਓ ਜੈ ਜੈ ਜੈ ਸੁਰਲੋਕ <sup>169</sup> ॥ ੧੬੧ ॥

ਚੰਦਨ ਨਾਲ ਸੀਸ ਦਾ ਸਿਸਕਾਰ ਕੀਤਾ ॥ ਬਚਨ ਹੋਆ  
 ਸਿਖਾ ਕਿਤਨੇ ਸਿਖ ਨਾਲ ਕੰਮ ਆਏ ॥ ਜੀ ਸਚੇ ਪਾਤਿਸਾਹ  
 ਦੁਇ ਸਿਖ ਬ੍ਰਹਮਣੁ ਛਿਬਰ ਦੀਵਾਨ ਆਹੇ ਰਸੋਈਏ ॥ ਸਾਹਿਬ  
 ਚੌਕੇ ਧੁਸਾਰਿ ਖਾਏ ਆਹੇ ਸੋ ਸੁਚਰਮ ਕਰਕੇ ਧੁਸਾਰਿ ਉਹੁ ਕਰਦੇ  
 ਹੇ ॥ ਨਾਲ ਗੁਰੂ ਕੇ ਨਿਭੇ ॥ ਛਿਬਰ ਆਸਾਡੇ ਆਦੀ ਸਿਖ ਜੈਨਿ  
 ਸੁਕਤ ਹੋਏ <sup>170</sup> ॥ ਧਿਛਿਲਿਆ ਨੂ ਤਾਰ ਗਏ ॥ ਫੇਰ ਦੁਇ  
 ਘੜੀ ਧਕੀ ਤੀਕ ਸਾਹਿਬ ਤੁੰਸਨੀ ਰਹੇ ॥ ੧੬੪ ॥

ਫੇਰ ਬਚਨ ਹੋਇਆ ਸਿਖਾ ਸਿਖ ਤਾ ਅਸਾਡੇ ਬਹੁਤ ਆਹੇ ॥  
 ਜੀ ਸਚੇ ਪਾਤਿਸਾਹ ਸਭ ਬੇਮੁਖ ਹੋਏ ॥ ਸਭ ਠਿਰ ਗਏ ॥  
 ਨੀਸਾਨੀ ਤਾ ਕਿਸੇ ਨੂ ਨਾਹੀ ਸਿਖੀ ਦੀ ਜੋ ਕੋਈ ਸਿਖ  
 ਸਹੀ ਕਰੇ ॥ ੧੬੫ ॥

ਤਾ ਕ੍ਰੋਧ ਨਾਲ ਬਚਨ ਹੋਇਆ ॥ ਐਸੀ ਨਿਸਾਨੀ ਲਾਵਾਗਾ ਜੋ  
 ਹਜ਼ਾਰਾ ਦਿਹ ਸਿਖ ਖੜੋਤਾ ਪਿਛੇ ਛਧੇ ਨਾਹੀ ॥ ਇਹ ਬਚਨ  
 ਕਹਿ ਕੇ ਸਾਹਿਬ ਕ੍ਰਿਆ ਉਪਰਿ ਬੈਠੇ ॥ ਸਤਿਵੇ ਦਿਨ ਸਰੀਰ  
 ਦੇ ਫੁਲ ਆਇ ਪਹੁੰਚੇ ॥ ਸਭੇ ਰਲਾਇ ਕੇ ਹਰਨ ਤੁਚਾ ਦਿਓ  
 ਧਾਇਕੇ ॥ ਹਰਿਸਰ ਭੇਜੇ ॥ ੧੬੬ ॥

ਤੇਗ ਦਿਨ ਗਰੜ ਪੁਰਾਨ <sup>171</sup> ਦੀ ਕਥਾ ਦੇਵੀ ਦਾਸੁ ਖਡਤ

ਜਰਾ ਕਹਾ ॥ ਸਾਸਤ੍ਰੇ ਕਤਿ ॥ ਜੋ ਕਰਮ ਆਹੇ ਸਭ ਕੀਤੇ ॥  
 ਧਰਮ ਸਾਹਿਬ ਕੀਤੀ <sup>172</sup> ॥ ਬ੍ਰਹਮ ਭੇਜ ਜਗੁ ਕੀਤਾ ॥ ੧੬੭ ॥

ਤਾ ਮੁਸੰਦ ਅਤੇ ਸਿਖ ਰਲ ਕੇ ਮਾਤਾ ਸਾਹਿਬ ਮਾਤਾ  
 ਗੁਜਰੀ ਖਾਸ ਗਏ ॥ ਬੈਠਤੀ ਕੀਤੀਓਨੇ ॥ ਕੀਥ ਨਿਵਾਜ  
 ਹੁਸੀ ਬਚਨ ਕਰੇ ਜੋ ਸਾਹਿਬਸਾਹੇ ਨੂ ਰਾਜ ਤਿਲਕੁ ਹੋਏ ॥  
 ਮੰਗਤਿ ਪਾਸ ਮੁਸੰਦੇ ਜਾਨਿ ॥ ਜਦ ਏਹੁ ਮੰਜੀ ਬੈਠਨ ਤਾ  
 ਇਹੁ ਕਾਰਖਾਨਾ ਟੁਰੇ ॥ ੧੬੮ ॥

ਤਾ ਮਾਤਾ ਜੀ ਬਚਨ ਕੀਤਾ ॥ ਬੈਟਾ ਕਾਰਖਾਨਾ ਭੀ  
 ਧਰਿਆ ਚਾਹੀਏ ॥ ਤਾ ਚੇਤ੍ਰ ਚੜਦੇ ਸੰਮਤ ੧੭੩੩ ਸਾਹਿਬ ਦੇਵੀ  
 ਪਾਸ ਪਾਸੇ ਸਮਾ ਸਾਇਤ ਖੁਛਕੇ ਸਭਨਾ ਮੁਸੰਦਾ ਅਤੇ ਸਿਖਾ  
 ਦੀ ਸਲਾਹਿ ਨਾਲਿ ਗੁਰਆਈ ਦੀ ਮੰਜੀ ਬੈਠੇ ॥ ੧੬੯ ॥

ਬਚਨ ਹੋਇਆ ਛਿਬਰਾ ਸਿਖਾ ਨੂ ਸਹੇ ॥ ਤਾ ਸਾਹਿਬ ਚੰਦ  
 ਤੇ ਧਰਮ ਚੰਦ ਹੋਨੇ ਆਇ ਗਜਰ ਹੋਏ ॥ ਬਚਨ ਹੋਆ ਜੋ ਕੰਮ  
 ਗੁਰੂ ਕਾ ਸਮਾਲੇ ॥ ਇਨਾ ਆਖਿਆ ਗਰੀਬ ਨਿਵਾਜੁ ਸਾਨੂ  
 ਏਡੀ ਪਹੁੰਚ ਨਹੀ ॥ ੧੭੦ ॥

ਬਚਨ ਹੋਆ ਤੁਸਾਡੇ ਵਡੇ ਹਮੇਸਾ ਗੁਰੂ ਕੇ ਕੰਮ ਦਿਹ ਰਹੇ  
 ਜੈਨ ॥ ਦਰਖਾ ਮਲੁ <sup>173</sup> ਤੇ ਹੀਰਾ ਨੰਦ ਬ੍ਰਹਮਣ ਛਿਬਰ ਸਿਖ  
 ਸਤਵੀ ਪਾਤਿਸਾਹੀ ਕੰਮ ਦਿਹ ਰਹੇ ਜੈਨ ॥ ਸਤੀ ਦਾਸ ਅਤੇ  
 ਮਤੀ ਦਾਸ ਬ੍ਰਹਮਣ ਛਿਬਰ ਸਿਖ ਅਠਵੀ ਅਤੇ ਨਾਵੀ  
 ਪਾਤਿਸਾਹੀ ਕੰਮ ਦਿਹ ਰਹੇ ਜੈਨ ॥ ਅਤੇ ਨਾਲ ਗੁਰੂ ਕੇ ਨਿਭੇ ॥  
 ਹੁਸੀ ਕਿਉ ਨਸਰੇ ਹੋ ॥ ਕੰਮ ਸਮਾਲੇ ॥ ੧੭੧ ॥

ਸਾਧੂ ਰਾਮ ਸਿਖ ਨੂ ਬਚਨ ਹੋਆ ॥ ਸਿਰੋਪਾਉ ਲਿਆਉ ॥  
 ਦਿਵਾਨੀ ਦਰਬਾਰਿ ਦੀ ਦਾ ਸਿਰੋਪਾਉ ਸਾਹਿਬ ਚੰਦ ਨੂ  
 ਹੋਆ ॥ ੧੭੨ ॥

ਖਜਾਨੇ ਤੇਸੇਖਾਨੇ ਦਾ ਸਿਰੋਪਾਉ ਧਰਮ ਚੰਦ ਨੂ ਹੋਆ ॥ ਇਹ  
 ਕੰਮ ਗਜਰ ਹੋਏ ॥ ਤਾ ਮੁਸੰਦਾ ਨੂ ਹੁਕਮਨਾਏ ਲਿਖ ਮਿਲੇ ॥  
 ਮੁਸੰਦੇ ਸੰਗਤਾ ਵਲ ਟੁਰੇ ॥ ਅਤੇ ਸਾਹਿਬ ਸਸਤ੍ਰ ਧਕੜੇ ॥ ਅਤੇ  
 ਹੁਮਾਨ ਨਾਟਕ ਦੀ ਖੋਬੀ ਸਿਖ ਲੈ ਆਇਆ ॥ ੧੭੩ ॥

ਠਿਰ ਹੋਰ ਕਥੀਸਰੀ ਸੁਣਨੇ ਛਡੀ ॥ ਨਾਲੇ ਕਥਾ ਦੇਵੀ ਦਾਸ  
 ਕਰੇ ॥ ਸੋ ਸੁਣੀਏ ॥ ਨਾਲੇ ਸਿਕਾਰ ਖੇਡੀਏ ॥ ਨਾਲੇ ਝਾਂਕ

ਪਟਾ ਖੇਡੀਏ ॥ ਸੰਮਤ ੧੭੩੪ ਜਾਪ ਅਪਨੀ ਰਸਨਾ ਤੇ  
 ਉਚਾਰਿਆ ॥ ਸ੍ਰੀ ਅਕਾਲ ਉਸਤਾਤਿ ਉਚਾਰੀ <sup>174</sup> ॥ ਹੁਕਮਨਾਏ  
 ਸਿਖਾ ਵਲਿ ਲਿਖੇ ॥ ਜੋ ਲਿਖਾਰੀ ਸਿਖ ਹੋਵੈ ਸੇ ਹਜ਼ੂਰ ਆਵੈ ॥੧੭੪॥  
 ਸੰਮਤ ੧੭੩੫ ਮਘਰ ਸੁਦੀ ਪੰਚਮੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ  
 ਕਾ ਸਧ <sup>175</sup> ਕੀਤੀ ਬਡਾ ਜਗ ਪੁਰਖ ਹੋਇਆ ॥ ਬਾਣੀ ਦਾ ਉਚਾਰ  
 ਹੋਇ ਰਹੇ ॥ ਇਕ ਗ੍ਰੰਥ ਜੀ ਸਮੁਦੇ ਸਾਗਰ ਬਹਿਆ ॥ ਦੂਜਾ  
 ਗ੍ਰੰਥ ਜੀ <sup>176</sup> [ਅਉਤਾਰ <sup>177</sup> ਲੀਲਾ ਦਾ ਬਹਿਆ ॥ ਅਤੇ ਜੁਧ  
 ਹੋਆ ਸੁਰੂ ਰਾਜੇ ਫਤੇ ਸਾਹ ਨਾਲ ॥ ੧੭੫ ॥

ਅਤੇ ਕਰਤਾਰਪੁਰ ਸਿੰਘਜੀ ਸੋਢੀ ਧੀਰ ਮਲ ਦੇ ਚੋੜੇ ਧਾਸ  
 ਆਦਮੀ ਭੇਜਿਆ ॥ ਜੋ ਆਇ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅਸਾਨੇ ਭੇਜੇ ॥  
 ਇਨਾ ਜਬਾਬ ਦਿਤਾ ॥ ਤਾ ਸਿੰਘਜੀ ਸੋਢੀ ਆਖਿ ਭੇਜਿਆ ਜੋ  
 ਤੁਸੀ ਭੀ ਗੁਰੂ ਜੇ <sup>178</sup> ਹੋਰ ਬਣਾਇ ਲਓ ॥ ਬਚਨ ਹੋਆ ਉਨ ਅਤੇ  
 ਅਸਾ ਛਿਨਾ ਹੈ ॥ ਉਹ ਕਹੇ ਦੇਹੇ ਜੈਨ ॥ ੧੭੬ ॥

ਸੰਮਤ ੧੭੩੭ ਫਤੇ ਸਾਹ ਨਾਠਾ ॥ ਮੁਲਖ ਲਿਆ ਫਤੇ  
 ਪਾਈ ॥ ਜੁਧ ਰਾਜਿਆਂ ਸੁਰੂ ਹੋਏ ॥ ਬਡੇ ਬਡੇ ਜੁਧ ਹੋਏ ਸਾਹਬਜਾਏ  
 ਭੀ ਕੰਮ ਆਏ ॥ ਸਿਖ ਬਹੁਤ ਲਗੇ ਬਡੇ ਅਖਾੜੇ ਹੋਇ ਰਹੇ ॥  
 ਸੰਮਤ ੧੭੪੮ ਇਕ ਖਤਰਾਲੀ ਰੂਪ ਕੌਰ ਸਰੀਰ ਦੀ <sup>179</sup> ॥ ਮੇਲੇ  
 ਦਿਸਾਖੀ ਦੇ ਲਹੌਰੇ ਨਾਲਿ ਸੰਗਤਿ ਦੇ ਆਈ ॥ ਉਸਨੇ ਸਾਹਿਬ  
 ਨਾਲ ਬਡਾ ਛਲ ਕੀਆ ॥ ਪਰ ਧੇਸ ਨ ਗਿਆ ॥ ਉਸ ਦੇ  
 ਪਰਥਾਇ ਚਰਿਤ੍ਰ ਉਚਾਰ ਹੋਏ ਸੰਮਤ ੧੭੫੩ ਭਾਦੋ ਸੁਦੀ  
 ਅਸਟਮੀ ਭੋਗ ਪਾਇਆ ॥ ੧੭੭ ॥

ਫੇਰ ਸਾਹਬ ਪੁਰਨ ਪੁਰਖ ਜੀ ਪੰਥ ਲਗੇ ਨਖੇੜਨ ॥ ਸੰਮਤ  
 ੧੭੫੪ ਸਾਵਨੇ ਦਿਨ ਸਤਵੇ ਕੇਸਾਂ ਦੀ ਪਾਹੁਲ ਦਾ ਉਦਮ ਕੀਤਾ ॥  
 ਬਚਨ ਹੋਆ ਚੋਖੇ ਸਿੰਘ ਕਟੋਰੇ ਵਿਚ ਪਾਣੀ ਪਾਇ ਕੈ ਲੈ ਆਉ ॥  
 ਸੇ ਲੈ ਆਇਆ ॥ ਬਚਨ ਹੋਆ ਹਥ ਕਰਦ <sup>180</sup> ਪਕੜ ਕੇ ਵਿਚ  
 ਫੇਰ ਅਤੇ ਪੰਜ ਸੂਏ ਪੜ੍ਹ ॥ ੧੭੮ ॥

ਦਾਸ ਚੌਪਾ ਸਿੰਘ ਪੜ੍ਹਨੇ ਲਗਾ <sup>181</sup> ਤਾ ਦੀਵਾਨ ਸਾਹਿਬ  
 ਚੰਦ ਨੇ ਬੇਨਤੀ ਕੀਤੀ ॥ ਜੀ ਸਚੇ ਪਾਤਿਸਾਹ ਜੇ ਵਿਚ ਪਤਾਸੇ  
 ਪਉਨ ਤਾ ਰਸ ਹਛਾ ਹੋਵੈ ॥ ਬਚਨ ਹੋਆ ਧਰਮ ਚੰਦ ਵਿਚ  
 ਪਤਾਸੇ ਆਇ ਪਾਉ ॥ ਤਾ ਕਟੋਰਾ ਤਿਖਾਰ ਕਰਕੇ ਦਾਸ

ਚੌਪਾ ਸਿੰਘ ਹਥ ਉਪਰ ਧਰ ਕੇ ਸਨਮੁਖ ਜਾਇ ਖਲੋਤਾ <sup>182</sup> ॥ ੧੭੯ ॥  
 ਤਾ ਸਾਹਿਬ ਪੁਰਨ ਪੁਰਖ ਜੀ ਵਿਚੋ ਪੰਜ ਚੁਲੇ ਲਏ ॥ ਅਤੇ  
 "ਮ੍ਰਿਤ ਪੰਜੇ ਵਾਰ ਨੇਤ੍ਰੀ ਲਾਇਆ ॥ ਫੇਰ ਪੰਜ ਚੁਲੇ ਸੀਸ ਧਾਏ ॥  
 "ਸਨਾ ਚੰਡੀ ਚਰਿਤ੍ਰ ਦਾ ਸ੍ਰੋਧਾ ਪੜ੍ਹਿਆ ॥ ੧ ॥ ਸ੍ਰੋਧਾ ॥  
 ਹੋਰ ਸਿਧਾ ਬਰ ਮੋਹਿ ਇਹੈ ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂ ਨ ਟਰੇ ॥  
 ਨ ਤਰੇ ਅਰ ਸੇ ਜਬ ਜਾਇ ਲਹੇ ਨਿਸਚੈ ਕਹਿ ਆਪਨੀ ਜੀਤ ਕਰੇ ॥  
 ਅਰ ਸਿਖ ਹੋ ਅਪਨੇ ਜੀ ਮਨ ਕੇ ਇਹ ਲਾਲਚਿ ਹੋਗਨ ਤਉ ਉਚਰੇ ॥  
 ਜਬ ਆਵ ਕੀ ਐਧ ਨਿਦਾਨ ਬਨੈ ਅਤਿ ਜੀ ਰਨ ਮੈ ਤਬ  
 ਜੁਝ ਮਰੇ <sup>183</sup> ॥ ੧੮੦ ॥

ਫੇਰ ਸਾਹਿਬ ਅਪਨੀ ਹਥੀ ਖਿਥਮੇ ਪਾਹੁਲ ਚੌਪਾ ਸਿੰਘ ਨ  
 ਪਿਤੀ <sup>184</sup> ॥ ਅਤੇ ਬਚਨ ਕੀਤਾ ਬੋਲੇ ਵਾਹੁਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ  
 ਵਾਹੁਗੁਰੂ ਜੀ ਕੀ ਫਤੇ ॥ ਅਤੇ ਚਾਰ ਸਿਖ ਧਾਸ ਗਰੀਬ ਹੋਰ ਆਏ ॥  
 "ਹੁ ਹਥ ਜੋੜ ਕੇ ਉਠ ਖੜੇ ਹੋਏ ॥ ਮੇਰੀ ਹਥੀ ਉਨਾ ਨ  
 ਇਕਾਈ ॥ ਬਚਨ ਹੋਆ ਤਨਖਾ ਲਓ ਇਨੇ ਧਾਸੇ <sup>185</sup> ॥ ਧੰਨਾ  
 ਸਿੰਘ ਹਰੀ ਸਿੰਘ ਮੇਵਾ ਸਿੰਘ ਜੋਧ ਸਿੰਘ ॥ ਪਹਿਲੇ ਦਿਨ  
 "ਹੁ ਪੰਜ ਸਿਖ ਕੇਸਾਧਾਰੀ ਸਿੰਘ ਬਠੇ ॥ ੧੮੧ ॥  
 ਦੂਜੇ ਦਿਨ ਹੋਰ ਸਿਖ ਹਥ ਜੋੜ ਖੜੇ ॥ ਬਚਨ ਹੋਆ ਜੋ  
 ਕੜਾਹੁ ਪ੍ਰਸਾਦਿ ਕਰਕੇ ਪੰਜ ਸਿੰਘਾ ਧਾਸੇ ਪੰਜ ਸਵਯੇ ਪੜ੍ਹਾ ਕੇ  
 "ਮ੍ਰਿਤ ਛਕਾਇ ਲੈਣਾ ॥

ਪੰਚ ਪਰਦਾਨ ਪੰਚ ਪ੍ਰਧਾਨ <sup>186</sup> ॥  
 ਪੰਜਾ ਸਿਖਾ ਵਿਚ ਮਿਲ ਕੇ ਪਾਹੁਲ ਦੇਣੀ ॥ ਗੁਰੂ ਕਾ ਸਿੰਘ  
 ਕਰਨਾ ॥ ਰਹਿਤ ਉਪਦੇਸ਼ ਗੁਰਮਤਿ ਸਮਤ ਰਖਣੇ ॥ ਨਾਉ  
 ਵਧਾਇ ਕੇ ਸਿੰਘ ਰਖਣਾ <sup>187</sup> ॥ ਉਸ ਦਿਨ ਧੌਤੀ ਸਿੰਘ  
 ਕੇਸਧਾਰੀ ਹੋਏ ॥ ਤੀਜੇ ਦਿਨ ਸਠ <sup>188</sup> ਹੋਏ ॥ ਜੋ ਕੇਸਧਾਰੀ ਹੋਵੈ  
 ਉਸ ਦਾ ਸਾਹਿਬ ਬਡਾ ਮਾਨ ਵਧਾਵਨ ॥ ਜੋ ਸਮਤ ਬੰਨ ਆਵੇ  
 ਉਸ ਦਾ ਬਡਾ ਮਾਨ ਕਰਨ ॥ ਅਤੇ ਜਿਸ ਦੇ ਚਿਹਰੇ ਉਤੇ ਜਖਮ  
 ਹੋਵੈ ਉਸ ਦੀ ਵਡਿਆਈ ਕਰਨ ॥ ੧੮੨ ॥

ਬਚਨ ਹੋਆ ਜੋ ਸਿੰਘ ਸੋਈ ਹੈ ਜੋ ਸਮਤ ਰਖੇ ॥ ਐਸੀ  
 ਜਗਤਿ ਕਰ ਸਾਹਿਬ ਪੰਥ ਨਖੇੜ ਲਗੇ ॥ ਨਿਸਾਨੀ ਸਿਖੀ ਦੀ ਕੇਸ  
 ਮਿਲੇ ॥ ਜੋ ਕੋਧ ਨਾਲ ਬਚਨ ਕੀਤਾ ਸੀ ਸੇ ਪੁਰਾ ਕੀਤਾ ॥ ੧੮੩ ॥

ਸੰਮਤ ੧੭੫੪ ਚੜ੍ਹਦੇ ਫਗਣ ਹੋਲਾ<sup>189</sup> ਦਾ ਮੇਲਾ ਸੀ ॥ ਜੋ  
ਮਸੰਦਾ ਧਰ ਕੋਈ ਹੋਈ ॥ ਕੁਛ ਵਸਤੁ ਛਪਾਈ ਚੇਤੇ ਮਸੰਦ ਨੇ ॥  
ਅਤੇ ਹਠੇ ਸਭੇ ॥ ਤੈ ਵੇਰੀ ਲੰਗਰ ਵਿਚ ਸਦ ਭੇਜੇ ਨ ਆਏ ॥  
ਬਚਨ ਹੋਆ ਬਾਲੀਆ ਭੇਜੇ ਪ੍ਰਸਾਦਿ ਲੈ ਜਾਓ ॥ ਤਾ ਭੀ ਨਾ  
ਮਨੀ ॥ ਸਾਹਿਬ ਧਾਇ ਉਠੇ ਪ੍ਰਸਾਦਿ ॥ ਹੁਕਮੁ ਹੋਆ ਜਾਹੇ  
ਨ ਧਾਇਨ ॥ ਧਕੜ ਲਿਆਉ ॥ ਕੁਛ ਨਠੇ ਕੁਛ ਧਕੜੇ ਆਰੇ  
ਸਾੜੇ ॥ ੧੮੪ ॥<sup>190</sup> ਸਾਖ ਕੰਥ ਸਾਹਿਬ ਜੀ ॥

ਨਾਲਿ ਅਸਮੇ ਕਰੇ ਬਰਾਬਰੀ ਫਿਰ ਗੈਰਤ ਅੰਦਰਿ ਧਾਇ ॥  
ਵਸਤੁ ਗਵਾਏ ਆਪਣਾ ਮੁਹੇ ਮੁਹਿ ਧਾਣਾ ਖਾਇ<sup>191</sup> ॥ ੧੮੫ ॥  
ਬਚਨ ਹੋਆ ਧਰਮ ਚੰਦਾ ਮਿਖਾ ਨੁ ਲਿਖੇ ॥ ਜੋ ਮਸੰਦ  
ਮਸੰਦੀਏ ਧੜੀਏ ਨੁ ਨਹੀ ਮਨੇਣਾ ॥ ਜੋ ਕੁਛ ਅੰਸ ਗੁਰੂ ਕੇ  
ਨਿਮਿਤ ਦੀ ਹੋਵੈ ਸੋ ਆਪ ਲੈ ਆਵਣੀ ॥ ਅਤੇ ਹਥੀਆਰ ਬੰਨ  
ਕੇ ਆਵਣਾ ॥ ੧੮੬ ॥

ਤਾ ਦੀਵਾਨ ਸਾਹਿਬ ਚੰਦ ਅਹੁਦਾਸ ਕੀਤੀ ॥ ਸਚੇ ਪਾਤਸ਼ਾਹ  
ਤੈ ਮੇਲ ਅਪਨੇ ਸਕੇ ਸੋ ਅਗੇ ਹੀ ਨਿਕਲੈ ਰੈਸਾਨਿ ॥ ਹੁਣ ਇਹ ਭੀ  
ਨਿਕਲੇ ॥ ਬਚਨ ਹੋਆ ॥ ਏਨਾ ਚਉਹਾ ਦੇ ਸੇਵਕ ਭੀ ਨਿਕਲੇ ॥ ੧੮੭ ॥

ਬਚਨ ਹੋਆ ਦੀਵਾਨ ਜੀ ਮਿਖ[ ] ਨੁ ਲਿਖਣਾ ਕਾਰ ਭੇਟ ਦਾ  
ਹੁਕਮਨਾਵਾ ਸੰਮਤ ੧੭੫੫ ਦਾ ਮਨੇਣਾ ॥ ਸੇਵਕ ਗੁਰੂ ਕਾ  
ਮਨਣਾ ॥ ਮਸੰਦ ਨਹੀ ਮਨਣਾ ॥ ਸਮਤੁ ਰਖਣੇ ॥ ੧੮੮ ॥

ਸੋ ਸਮਤੁਧਾਰੀ ਸਿੰਘ ਕੈਸਾ ਹੋਵੈ ॥ ਨਾਲੇ ਦਾ ਜਤੀ ਹੋਵੈ ॥  
ਹਿਲ ਦਾ ਸਖਾਉ<sup>192</sup> ॥ ਸਮਤੁ ਦਾ ਵਿਸਾਹੁ ਨ ਕਰੇ ॥ ਕਾਢੇ ਬੈਠਾ  
ਦੂਜੇ ਸਿੰਘ ਨੁ ਸਮਤੁ ਦੇ ਕੇ ਖੜਾ ਕਰੇ ॥ ਦੂਤ ਦਸਮਨ ਦੇਖੇ  
ਉਠ ਖੜਾ ਹੋਵੈ ॥ ਸੋਚ ਕਰਨ ਬੈਠੇ ਤਾ ਭੀ ਸੁਚੇਤ ਬੈਠੇ ॥ ਉਧਾ  
ਨ ਹੋਵੈ ॥ ਜੈਸੇ ਜਾਨਵਰ ਦਾਣੇ ਭੀ ਚੁਗਾਰੇ ਤੈ ਅਤੇ ਤਕਦਾ  
ਰਹਿਦਾ ਹੈ ॥ ੧੮੯ ॥

ਸਮਤੁਧਾਰੀ ਸਿੰਘ ਰਣ ਵਿਚ ਪਿਠ ਦੇਵੈ ਨਹੀ ॥ ਜੀਤੈ ਜਸ  
ਧਾਵੈ ਮਰੈ ਸੁਰਪੁਰ ਧਾਵੈ ॥ ੧੯੦ ॥

ਸਮਤੁਧਾਰੀ ਸਿੰਘ ਗਤਿ ਅਕੈੜ ਨ ਸੋਵੈ ॥ ਲਕੇ ਸਿਰੇ ਨੰਗਾ  
ਨ ਸਵੈ ॥ ਪਗੜੀ ਬੰਨੈ ॥ ਜੈਸੇ ਸੇਰ ਅਚੇਤ ਨਹੀ ਰਹਿਦਾ ॥ ੧੯੧ ॥

ਸਮਤੁਧਾਰੀ ਸਿੰਘ ਨਾਹਿ ਉਧਰ ਸਮਤੁ ਨ ਕਰੇ ॥ ੧੯੨ ॥

ਸਮਤੁਧਾਰੀ ਸਿੰਘ ਹੋਰੁ ਕਪੜੇ ਅਪਨੀ ਭਾਵਨਾ ਦੇ ਰਖੇ ॥ ਕੁਛ  
ਮਾੜੀ [ਨ] ਰਖੇ<sup>193</sup> ਜਿਸ ਥੀ ਕਿਸੇ ਦੇ ਕਾਰਜੁ ਨ ਹੋਇ ॥ ੧੯੩ ॥

ਸਮਤੁਧਾਰੀ ਸਿੰਘ ਸਮਤੁ ਵਿਦਿਆ ਮਿਖਦਾ ਰਹੇ ॥ ੧੯੪ ॥

ਸਮਤੁਧਾਰੀ ਸਿੰਘ ਇਸਨਾਨ ਕਰਕੇ ਗਿਲੀ ਸੁਕੀ ਧਾਇ ਲਏ  
ਕੁਛ ਲਕੇ ਨੰਗਾ ਨ ਰਹੇ ॥ ੧੯੫ ॥

ਸਮਤੁਧਾਰੀ ਸਿੰਘ ਸਮਤੁ ਦੀ ਪੂਜਾ ਧੂਪ ਦੇਵਾ ਰਹੇ ॥ ੧੯੬ ॥

ਸਮਤੁਧਾਰੀ [ਸਿੰਘ] ਸਮਤੁ ਮੈਲਾ ਨ ਰਖੇ ॥ ੧੯੭ ॥

ਕੇਸਾਧਾਰੀ ਸਿੰਘ ਰੇਸ ਧਰੇਸ ਵਣਜ ਬਧਾਰ ਵਿਚ ਭੀ ਸੁਚੇਤ  
ਰਹੇ ॥ ਜਾਣ ਪਛਾਣ ਦਾ ਵਿਸਾਹੁ ਉਧਰੇ ਥੀ ਸੰਗ ॥ ੧੯੮ ॥

ਜੋ ਕੇਸਾਧਾਰੀ ਸਮਤੁਧਾਰੀ ਸਿੰਘ ਹੋਵੈ ਤਿਸ ਨੁ ਹਜ਼ੂਰ ਦਾ  
ਗਹਿਣਾ ਬਹੁਤ ਚੰਗਾ ਹੈ ॥ ਅਪਨੇ ਗੁਰੂ ਕਾ ਦੀਦਾਰ ਹੈ ॥ ਜਨਮ  
ਮਰਨ ਕਟਿਆ ਜਾਦਾ ਹੈ ॥ ਚਾਰੇ ਪਦਾਰਥ ਰਜੂ ਹੈ ॥ ਜੀਵਨ ਮੁਕਤਿ  
ਸੋਈ ਹੈ ॥ ਜੋ ਹਜ਼ੂਰ ਰਹਿਦਾ ਹੈ ॥ ੧੯੯ ॥

ਸਾਹਿਬ ਦੀ ਖੁਸ਼ੀ ਜੁਧ ਉਧਰ ਹੈ ॥ ਕੇਸ ਜੋ ਦਾਨ ਕੀਤੇ  
ਹੈਨਿ ॥ ਅਤੇ ਸਮਤੁ ਧਕੜਾਏ ਹੈਨਿ ॥ ਸੋ ਵਾਤੇ ਜੁਧ ਦੇ ॥ ਜੁਧ  
ਰਗਨ ਤਾ ਰਾਜ ਧਾਵਣ ॥ ੨੦੦ ॥

ਰਾਜ ਸਾਹਿਬ ਪੂਰਨ ਪੁਰਖ ਤੁਰਕਾ ਧਾਸੇ ਖੋਹਣਾ ਹੈ ॥ ਅਤੇ  
ਪੰਥ ਦੇਵਾ ਹੈ ॥ ਬਲ ਖੁਸ਼ਾ ਹੋਸੁ ॥ ੨੦੧ ॥

ਸੋ ਜਦ ਸਾਹਿਬ ਰਾਜ ਗੁਰਆਈ ਦੇ ਬੈਠੇ ਆਏ ॥ ਤਦੇ  
ਪਹਿਲੇ ਹੀ ਦੀਵਾ ਮਨਹਿ ਹੋਆ ਸੀ ॥ ਮਸਾਲ ਦੁਸਾਖੇ ਬਲਾਨਿ ॥  
ਦੀਵਾ ਨ ਦੇਖੀਏ ਨਾ ਬਾਲੀਏ ॥ ਸੋ ਦੀਵੇ ਜਗਤ ਦੇ ਗਜੇ ਬਾਦਸਾਹ  
ਹੈਨਿ ॥ ਸੋ ਦੂਰ ਕਰਨੇ ਕੀਤੇ ॥ ਵਾਸਤੇ ਪੰਥ ਦੇ ॥ ਰਾਜ ਪੰਥ ਨੁ  
ਦੇਕੇ ਤੁਰਕਾ ਮਲੇਛਾ ਧਾਸੇ ਵੈਰ ਲੈਣਾ ਹੈ ॥ ਜੋ ਗੁਰੂ ਕਿਆ ਨਾਲਿ  
ਤੁਰਕ ਮਛੇ ਹੀ ਅੜਦੇ ਰਹੇ ਹੈਨ ॥ ੨੦੨ ॥

ਸਿੰਘ ਸਿਖ ਸੋਈ ਹੈ ਜੋ ਗੁਰੂ ਕਾ ਵੈਰ ਲਏ ॥ ੨੦੩ ॥

ਪੁਤ੍ਰ ਸੋਈ ਜੋ ਪਿਤਾ ਦਾ ਵੈਰ ਲਏ ॥ ਸਮਤੁਧਾਰੀ ਸਿਖ  
ਸ਼ਿਤਾ ਸੁਚੇਤ ਰਹੇ ਤਿਤਾ ਚੰਗਾ ॥ ੨੦੪ ॥

ਇਸ ਪੰਥ ਵਾਸਤੇ ਸ੍ਰੀ ਵਾਹਗੁਰੂ ਕਰਤਾ ਪੁਰਖ ਜੀ ਮਾਤਾ  
ਪਿਤਾ ਅਗੇ ਬੇਨਤੀ ਕੀਤੀ ਹੈ ॥ ੨੦੫ ॥ ਪਾਤਸ਼ਾਹੀ ੧੦ ॥

ਠਾਢ ਤਥੇ ਸੇ ਜੋਰ ਕਰਿ ਬਚਨ ਕਰੇ ਸਿਰੁ ਨਿਆਇ ॥

ਖੰਥ ਚਲੈ ਤਥ ਜਗਤ ਮੈ ਜੋ ਤੁਮ ਕਰੇ ਸਹਾਇ <sup>194</sup> ॥ ੨੦੫ ॥  
 ਸੋ ਕਿਤ ਵਾਸਤੇ ਜੋ ਖਹਿਲੇ ਸ੍ਰੀ ਅਕਾਲ ਪੁਰਖ ਜੀ ਇਨ  
 ਨੂ ਬਚਨ ਕੀਤਾ ਹੈ ॥ ਜੋ ਜਗਤ ਵਿਚ ਦੁਸਟ ਬਹੁਤ ਵਧਿ ਕਰੇ ਜੈਨ ॥  
 ਤੂੰ ਜਾਹੁ ਅਤੇ ਮੇਰਾ ਨਾਮੁ ਜਪਾਉ ॥ ਅਤੇ ਲੋਕ ਧਾਧਾ ਨੂ ਲਗੇ  
 ਜੈਨ ਹਟਾਉ ॥ ਧਰਮ ਖੰਥ ਖੜਾ ਕਰ ॥ ਸ੍ਰੀ ਅਕਾਲ ਪੁਰਖ ਏਹ ॥  
 ਮੈ ਅਪਨਾ ਸੁਤੁ ਤੇਹਿ ਨਿਵਾਜਾ ॥ ਖੰਥ ਪਰਚਰ ਕਰਬੇ ਕਉ ਸਾਜਾ ॥  
 ਜਹਾ ਤਹਾ ਤੈ ਧਰਮ ਚਲਾਇ ॥ ਕੁਬੁਧ ਕਰਨ ਤੇ ਲੋਕ ਹਟਾਉ <sup>195</sup> ॥ ੨੦੫ ॥  
 ਤਾ ਸਾਹਿਬ ਇਸ ਖੰਥ ਵਾਸਤੇ ਬੇਨਤੀ ਕੀਤੀ ਹੈ ॥ ਸੋ  
 ਮਾਤਾ ਦੇਵੀ ਅਤੇ ਪਿਤਾ ਅਕਾਲ ਪੁਰਖ ॥ ਸਾਖ ਧਾਤਿਸਾਹੀ ੧੦ ॥  
 [ਸਰਬਕਾਲ ਹੈ ਪਿਤਾ ਅਪਾਰਾ ॥ ਦੇਖਿ ਕਾਲਿਕਾ ਮਾਤੁ ਹਮਾਰਾ ॥]  
 ਮਨੁਆ ਗੁਰ ਸੁਰ ਮਨਸਾ ਮਾਈ ॥ ਜਿਨ ਮੋ ਕੇ ਸੁਭਕਿਆ ਪੜਾਈ <sup>196</sup> ॥ ੨੦੬ ॥  
 ਸੋ ਮਾਤਾ ਪਿਤਾ ਸਲਾਮਤਿ ਹੋਇਆ ਬੇਟਾ ਵਡਿਆਈ ॥  
 ਅਪਨੀ ਕਰਦਾ ਬਹਦਾ ਨਹੀ ॥ ਅਤੇ ਪਿਉ ਪੁਤ੍ਰ ਦੋਨੋ ਇਕੋ ਜੈਨ ॥  
 ਹੁਇ ਨਹੀ ॥ ਇਸ ਵਾਸਤੇ ਬਚਨ ਕੀਤਾ ਹੈ ॥ ਜੋ ਮਹਿ ਕਉ  
 ਪਰਮੇਸਰ ਉਚਰ ਹੈ ॥ ਤੇ ਸਭ ਨਰਕ ਕੁੰਡ ਮੈ ਪਰ ਹੈ <sup>197</sup> ॥ ੨੦੭ ॥  
 ਅਤੇ ਬਚਨ ਹੈ ॥

ਹਰਿ ਜਨਿ ਹਰਿ ਹੁਇ ਏਕ ਹੈ ਬਿਖ ਬਿਚਾਰ ਕਿਛ ਨਾਹਿ ॥  
 ਜਲ ਤੇ ਉਪਜ ਤਰੰਗ ਸਿਉ ਜਲ ਜੀ ਬਿਖੈ ਸਮਾਹਿ <sup>198</sup> ॥  
 ਤਾ ਹੋਵੈ ਇਕ ਹੋਏ ॥ ੨੦੮ ॥

ਸੋ ਅਕਾਲ ਪੁਰਖ ਵਹੁ ਦਿਤਾ ਖੰਥ ਕਰ ॥ ਅਤੇ ਮਾਤਾ  
 ਪਾਸੋਂ ਵਹ ਲੈਣ ਵਾਸਤੇ ਹੋਮ ਕਰਨਾ ਕੀਤਾ ॥ ਪ੍ਰਿਥਮੇ ਦੇਵੀ  
 ਦਾਸ ਨੂ ਪੁਛਿਆ ॥ ਜੋ ਕੋਈ ਬ੍ਰਹਮਨ ਹੈਸੋ ਅਸਾਨੁ ਹੋਮ  
 ਕਰਾਏ ॥ ਉਸ ਆਖਿਆ ਗਰੀਬ ਨਿਵਾਜ ਤੁਸਾ ਥੀ ਛੁਪਿਆ  
 ਹੋਇਆ ਕੋਈ ਨਹੀ ॥ ਬਚਨ ਹੋਆ ਬ੍ਰਹਮਨ ਚਾਹਨੇ ਹਾ ॥  
 ਜੋ ਕੋਈ ਬ੍ਰਹਮਨ ਹੋਵੈ ॥ ੨੦੯ ॥

ਕਲਿਜੁਗ ਲਗ ਪਿਆ ਹੈ ॥ ਸੋ ਬ੍ਰਹਮਨ ਪਰੀਖਿਆ  
 ਵਾਸਤੇ ਜਗ ਕੀਤਾ ॥ ਨਾਲੇ ਮਹਾ ਪ੍ਰਸਾਦਿ ਕਲੀਆ ਪੁਲਾਉ ॥  
 ਨਾਲੇ ਲਚੀ ਕਚੋਰੀ ॥ ਸੋ ਢੁੰਢਤੇ ਢੁੰਢਤੇ ਤੈ ਬ੍ਰਹਮਨ ਨਿਕਲੇ ॥  
 ਬਚਨ ਹੋਆ ॥ ਅਜੇ ਬ੍ਰਹਮ ਅੰਸ ਕਲਿਜੁਗ ਵਿਚਿ ਹੈ ॥ ਤਾ ਇਕ  
 ਬ੍ਰਹਮਨ ਧੰਡਿਤ ਕਸਕੀਰੇ ਸਹਾਇਆ ॥ ਸਿਵਭਾਕਰ ਉਸ ਦਾ

ਨਾਉ ਸੀ ॥ ੨੧੦ ॥ ਦੂਜਾ ਵਿਸਨ ਪਾਲ ਬ੍ਰਹਮਨ ਧੰਡਿਤ ਕਾਸੀਓ  
 ਸਹਾਇਆ ॥ ਅਤੇ ਕਾਲਕ ਦਾਸ ਬ੍ਰਹਮਨ ਬ੍ਰਹਮ ਅਵਤਾਰ  
 ਰਖਹੇ ਸਹਾਇਆ ॥ ਰੁਪਯਾ ਸਾਡੇ ਸਤ ਹਜ਼ਾਰ ਖਰਚ ਆਇਆ ॥  
 ਇਨਾ ਦੇ ਸਰਨੇ ਉਧੂ ॥ ੭੫੦੦ ॥ ਬਚਨ ਹੋਆ ਧਰਮ ਚੰਦਾ ਹੋਮ  
 ਦਾ ਖਰਚ ਜੁਦਾ ਲਿਖਦਾ ਜਾਹੁ ॥ ੨੧੧ ॥

ਖੰਡ ਪਿਉ ਗਰੀ ਛੁਹਾਰੇ ਬੈਰਾਮ ਚੰਦਨ ॥ ਅਗਰ ॥ ਇਸ ਥੀ  
 ਆਦ ਲੈ ਕਰ ਜੋ ਸਮਿਕ੍ਰੀ ਆਹੀ ਸਭ ਧਰਮ ਚੰਦ ਮਗਾਇ  
 ਰਖੀ ॥ ਕਪੜੇ ਪੁਸਾਕੀ ਸਭ ਤਿਆਰ ਕਰਿ ਰਖੀ ॥ ਜਾ ਬ੍ਰਹਮਨ  
 ਤਿਨੇ ਇਕਤੁ ਆਇ ਹੋਏ ॥ ੨੧੪ <sup>199</sup> ॥ ਧੈਤਾਲੀ ਹਜ਼ਾਰ ਦੀ ੪੫੦੦੦  
 ਸਮਿਕ੍ਰੀ ਇਕਤੁ ਹੋਈ ॥ ਅਤੇ ਬ੍ਰਹਮਨ ਬਹੁਤ ਆਏ ॥ ਥਡੇ ਥਡੇ  
 ਪੜੇ ਹੋਏ ॥ ਬਚਨ ਹੋਆ ਜੁਦਾਲਾ ਵਿਚੇ ਪ੍ਰਗਟ ਹੋਵੈ ॥ ਬਾਹੁਰੇ ਨ  
 ਪਵੈ ॥ ਅਤੇ ਮਾਤਾ ਪੁਤ੍ਰ ਦੀਦਾਰੁ ਦੇਵੈ ॥ ਇਹ ਬਚਨ ਸੁਣ  
 ਕਰਿ ਸਭੁ ਚੁਪ ਕਰ ਗਏ ॥ ੨੧੫ ॥

ਕਾਸੀ ਵਾਲਾ ਅਤੇ ਕਸਕੀਰੀ ਬੋਲੇ ॥ ਜੋ ਜੁਦਾਲਾ ਵਿਚੇ  
 ਹੀ ਪ੍ਰਗਟ ਕਰਾਏ ॥ ਅਤੇ ਪੁਤ੍ਰ ਮਾਤਾ ਜੀ ਦਾ ਆਵਣ ॥  
 ਮਿਸਰ ਕਾਲਕਾ ਦਾਸ ਦੇ ਹਥਿ ਹੈ ॥ ੨੧੬ ॥

ਤਾ ਕਾਲਕਾ ਦਾਸ ਬਚਨ ਕੀਤਾ ॥ ਜੀ ਮਹਾਰਾਜ ॥ ਏਡਾ ਜੋ  
 ਤੁਰਤ ਹੋਮ ਦਾ ਉਠਾਇਆ ਹੈ ਤੁਸਾ ਸੋ ਕੀ ਕਾਰਨ ਹੈ ॥ ੨੧੭ ॥  
 ਬਚਨ ਹੋਆ ਦੈਤ ਅਸਾਡੇ ਨਾਲ ਵਿਗਾੜੀ ਹੈ ॥ ਤਿਨਾ ਦਾ ਨਾਸ  
 ਕਰਨਾ ਹੈ ॥ ਕਾਲਕਾ ਦਾਸ ਕਹਿਆ ॥ ਮਹਾਰਾਜ ਤੁਸੀ ਈਸਰ  
 ਦੀ ਸੇਤਰ ਚੀ ਹੋਈ ਉਠਾਏ ਹੋ ॥ ਤੁਸੀ ਜਾਣੋ ॥ ਦੈਤ ਦੇਵਤੇ ਆਇ  
 ਹੀ ਚਲੇ ਆਏ ਜੈਨ ॥ ਇਹ ਰਚਨਾ ਉਠਾਈ ਨ ਅਸਾਨੁ ਜੋਗ  
 ਹੈ ॥ ੨੧੮ ॥

ਬਚਨ ਹੋਆ ॥ ਪਿਤਾ ਵਹ ਅਸਾਨੁ ਦਿਤਾ ਹੈ ॥ ਜੋ ਖੰਥ ਪ੍ਰਗਟ  
 ਕਰਿ ॥ ਕੁਬੁਧ ਧਾਧ ਕਰਨ ਥੀ ਹਟਕ ਲੋਕਾ ਨੂ ॥ ਕਾਲਕਾ ਦਾਸ  
 ਆਖਿਆ ॥ ਜਿਸ ਤੁਸਾਨੁ ਵਹ ਦਿਤਾ ਹੈ ਉਸੇ ਨੂ ਤੁਸੀ ਆਖਦੇ ॥  
 ਏਕੋ ਕਰ ਦੂਜਾ ਕਿਉ ਧੈਰੇ ਕੀਤੇ ਨੀ ॥ ਕੇ ਉਸ ਪਾਸੋਂ ਡਾਢੇ  
 ਆਹੇ ॥ ੨੧੯ ॥

ਬਚਨ ਹੋਆ ਅਸਾਨੁ ਖੰਥ ਕਰਨ ਦਾ ਕਿਉ ਬਚਨ ਕੀਤੇਸੁ ॥  
 ਕਾਲਕਾ ਦਾਸ ਆਖਿਆ ਲੀਲਾ ਮਾਤ੍ਰ ॥ ਬਿਲਾਸ ਕਰਨ ॥ ਉਹ

ਚਾਹੇ ਤਾ ਇਕ ਦਮ ਦਿਓ ਉਠਾਇ ਦੇਵੇ ॥ ਤੁਸਾਨੁ ਭੀ ਮਾਇਆ ਦਾ  
ਛਲ ਕਰਕੇ ਦਿਖਾਦਾ ਹੈ ॥ ਤੁਸੀ ਕਿਉ ਆਪਣਾ ਸਿਮਾ ਲੈਦੇ ਹੋ ॥  
ਨੇਤ ਉਸ ਦੀ ਰਚੀ ਉਠਾਏ ਹੋ ॥ ੨੨੦ ॥

ਬਚਨ ਹੋਆ ਅਸੀ ਮੁਹੋ ਆਖ ਬੈਠੇ ਹਾ ॥ ਅਸਾਡਾ ਬਚਨ ਨ  
ਉਰਾ ਹੋਵੈ ॥ ਕਾਲਕਾ ਦਾਸ ਆਖਿਆ ਤੁਸੀ ਬਚਨ ਭੀ ਪਾਲੇ ॥ ਅਤੇ  
ਪੰਥ ਭੀ ਚਲਾਉ ॥ ਅਤੇ ਨੇਤ ਭੀ ਨ ਉਠਾਉ ॥ ਸਾਹਿਬ ਬਹੁਤ ਪ੍ਰਸੰਨ  
ਹੋਏ ॥ ਕਾਲਕਾ ਦਾਸ ਆਖਿਆ ਮਾਤਾ ਆਵੈਗੀ ॥ ਦੀਦਾਰ ਲਉ ॥  
ਪਰ ਇਹ ਚਿਤਵਨਾ ਕਰਨੀ ਜੋ ਅਸਾਡਾ ਪੰਥ ਚਲੇ ॥ ਅਤੇ ਦੈਤਾ ਦਾ  
ਬਲ ਘਟੇ ॥ ਇਸ ਦਿਚ ਪੰਥ ਭੀ ਤੁਸਾਡਾ ਪ੍ਰਸਿਧ ਹੋਸੀ ॥ ਅਤੇ  
ਰਾਜ ਭੀ ਹੋਸੀ ॥ ਬਲ ਜੋ ਉਨਾ ਦਾ ਖੀਰ ਹੋਇਆ ॥ ਪਰ ਪਾਪਾ ਦਾ  
ਬਸੇਰਾ ਰਾਜ ਦਿਚਿ ਹੈ ॥ ਏਹ ਜਬਾਬ ਰਾਜਾ ਧਰਮ ਦੇ ਤੁਸਾ  
ਕਰਨਾ ਹੋਸੀ ॥ ਪੰਥ ਦੇ ਜਬਾਬ ਪੰਥ ਪਤਿ ਕਰਦੇ ਹੈਨਿ ॥ ੨੨੧ ॥

ਸਾਹਿਬ ਫੇਰ ਤੁਸਨੀ ਹੋ ਗਏ ॥ ਕਾਲਕ ਦਾਸ ਆਖਿਆ ਮੇਨ  
ਨ ਕਰੇ ॥ ਪਾਪਾ ਨੂ ਕਾਈ ਠਾਹਰ ਦੇਹੋ ॥ ਫੇਰ ਸਾਹਿਬ ਪ੍ਰਸੰਨ ਹੋ ਕੇ  
ਬੋਲੇ ॥ ਬਚਨ ਹੋਆ ਅਸਾ ਪੰਥ ਦੇ ਭਾਗ ਚਾਰ ਕੀਤੇ ਹੈਨ ॥ ੧ ॥ ਇਕ  
ਦੀਦਾਰੀ ॥ ੨ ॥ ਦੂਜੇ ਸੁਕਤੇ ॥ ੩ ॥ ਤੀਜੇ ਮਾਇਕੀ ॥ ੪ ॥ ਚੌਥੇ ਮੁਰੀਦ ॥  
ਸੋ ਪਾਪਾ ਨੂ ਮਾਇਕੀ ਪੰਥ ਦਿਚਿ ਠਾਹਰਿ ਦਿਤੀ ॥ ੨੨੨ ॥

ਇਹ ਬਚਨ ਸੁਣ ਕਰ ਮਾਮਾ ਕ੍ਰਿਪਾਲ ਸਿੰਘ ਜੀ ॥ ਦੀਦਾਰ  
ਸਾਹਿਬ ਚੰਦ ॥ ਅਜਾਨਚੀ ਧਰਮ ਚੰਦ ॥ ਕੌਰ ਸਿੰਘ ਚੰਦ ॥ ਚਾਹੇ  
ਹਥ ਜੋੜ ਕੇ ਉਠ ਖਲੋਤੇ ॥ ਆਖਿਆ ਜੀ ਸਚੇ ਪਾਤਿਸਾਹ ॥  
ਦੀਦਾਰੀ ਕੋਹੜੇ ਹੈਨ ॥ ਅਤੇ ਸੁਕਤੇ ਕਉਣ ਹੈਨਿ ॥ ਅਤੇ ਮਾਇਕੀ  
ਕਿਨੁ ਆਖੀਏ ॥ ਅਤੇ ਮੁਰੀਦ ਕਉਣ ਜਾਣੀਅਨਿ ॥ ੨੨੩ ॥

ਬਚਨ ਹੋਆ ਦੀਦਾਰੀ ਦੇਹਿ ਹੈਨ ॥ ਜੋ ਹੁਣ ਅਸਾਡੇ ਨਾਲ  
ਪਾਸ ਹੈਨ ॥ ਜੁਧ ਦਿਚ ਸਨਮੁਖ ਹੋਏ ਹੈਨ ॥ ਘਰਬਾਰ ਪੁਤ ਧੀ  
ਸਾਕ ਕਬੀਲਾ ਦੇਸ ਦੁਤਨ ਛਤ ਕੇ ਅਸਾਡੇ ਪਾਸ ਰਹਿਣਾ ॥  
ਜੁਧ ਕਰਨੇ ਸਨਮੁਖ ਹੋ ਕੇ ॥ ਅਪਨੇ ਗੁਰੂ ਅਭੇ ਸੋ ਇਥੇ ਉਥੇ  
ਸਾਡੇ ਨਾਲਿ ਹੈਨ ॥ ੨੨੪ ॥

ਅਤੇ ਸੁਕਤੇ ਓਹੁ ਜੋ ਸਦਾਰੇ ਕੀਤਿਆ ਪੰਥ ਦਿਚ ਵਾਸਤੇ  
ਸਿਖੀ ਦੇ ਜੁਧ ਕਰਨਗੇ ॥ ਸੀਸ ਦੇਨਗੇ ਸਿਖੀ ਰਖਨਿਗੇ ॥  
ਮਾਇਆ ਦੇਨਿਗੇ ਸਿਖੀ ਰਖਨਗੇ ॥ ਸਿਖਾ ਦੇ ਸੰਕਟ ਕਟਨਗੇ ॥

ਸੋ ਸੁਕਤਿ ਨ ਪ੍ਰਾਪਤਿ ਹੋਸਨਿ ॥ ੨੨੫ ॥

ਉਨਾ ਦੇ ਖਿਛੇ ਮਾਇਕੀ ਹੋਸਨਿ ॥ ਉਨਾ ਸਿਖਾ ਦੇ ਤਪ ਭਜਨ  
ਸੀਸ ਦੇਣੇ ਕਰਕੇ ਤੁਰਕਾ ਦਾ ਬਲ ਖੀਨ ਹੋ ਜਾਸੀ ॥ ਮਾਇਕੀ  
ਪੈਰੇ ਹੋਨਗੇ ॥ ਸੋ ਰਹਿਤੇ ਸਿਖੀਓ ਬੇਮਿਜਾਦ ਵਰਤਨਗੇ ॥

ਅਪਨੇ ਸੁਭਾਉ ਦਿਚ ॥ ੨੨੬ ॥

ਅਤੇ ਮੁਰੀਦ ਕੋਈ ਦਿਹਲੇ ਪੰਥ ਦਿਚ ਹੋਸਨ ॥ ਜੋ ਸਭ ਕੁਛ  
ਰਹਿਤ ਗੁਰੂ ਕੀ ਜਾਨਣਗੇ ॥ ੨੨੭ ॥

ਇਹ ਬਚਨ ਕਹਿ ਕਹਿ ਸਾਹਿਬ ਕਾਲਕ ਦਾਸ ਵਲਿ ਧਿਆਨ  
ਕੀਤਾ ॥ ਕਾਲਕ ਦਾਸ ਆਖਿਆ ॥ ਮਹਾਰਾਜ ਕਸਟ ਵਡਾ ਹੈ ॥  
ਮਾਤਾ ਦੇ ਸਰਣੁ ਦਿਚਿ ॥ ਬਚਨ ਹੋਆ ਸਾਹਿਣਾ ॥ ਕਹੋ ॥ ਮਹਾਰਾਜ  
ਚਾਲੀ ਦਿਨ ਬ੍ਰਤ ॥ ਉਪਹਾਸ ॥ ਆਸਨ ਅਡੋਲ ॥ ਅਚਲ ਧਿਆਨ ॥  
ਹੁਤਾਸਨ ਤੇਜ ਸਾਗਰ ॥ ਬਚਨ ਹੋਆ ਸਾਗਰਾਗੇ ॥ ੨੨੮ ॥

ਮਹਾਰਾਜ ਅਗਵਾਨੀ ਸਕਤਾ ॥ ਤ੍ਰੈਆਨਕ ਰੂਪ ਦੀਦਾਰ  
ਦੇਨਗੀਆ ॥ ਸਨਮੁਖ ਦੀ ਸਮਰਥਾ ਨਹੀ ਜੋ ਸਾਗਰੇ ॥ ਬਚਨ  
ਹੋਆ ॥ ਸਤਿ ॥ ੨੨੯ ॥

ਫੇਰਿ ਕਾਲਕ ਦਾਸ ਕਹਿਆ ਇਸਨਾਨ ਕਰੋ ॥ ਸਮਿਕ੍ਰੀ  
ਸਭ ਮੰਗਾਉ ॥ ਧਰਮ ਚੰਦ ਨਾਲਿ ਸਿਖੇ ਲੈ ਕੇ ਸਭੇ ਕਿਛ  
ਆਨਿ ਇਕਤ੍ਰ ਕੀਤਾ ॥ ੨੩੦ ॥

ਸਾਹਿਬ ਪਟੰਕਰ ਟਸਰ ਕਹਿ ਧਾਰ ॥ ਅਗਿਓਪਵੀਤੁ ਨੋ  
ਤਨ ਧਾਰ ਕੇ ॥ ਹੋਮ ਦੇ ਆਸਨ ਜਾਇ ਬੈਠੇ ॥ ਬ੍ਰਹਮਨ ਪਾਠ  
ਲਗੇ ਕਰਨ ॥ ਚਾਲੀਸਵੇ ਦਿਨ ਦੀਦਾਰ ਹੋਆ ॥ ਸਭ ਪੁਰਛਾ  
ਹੋਇ ਗਈ ॥ ਹੋਮ ਦੇ ਤੀਰ ਚਾਰਿ ਸਰੀਰ ਆਹੇ ॥ ੧ ॥ ਇਕ  
ਸਾਹਿਬ ॥ ੨ ॥ ਦੂਸਰੇ ਕਾਲਕ ਦਾਸ ਜੀ ॥ ੩ ॥ ਤੀਸਰੇ ਸਿਦਥਕ ॥  
੪ ॥ ਚੌਥੇ ਦਿਸਨ ਪਾਲ ॥ ਪਹੁਰ ਰਾਤਿ ਰਹਿਦੀ ਮਾਤਾ ਬਥੰਬੂ  
ਆਸਨ ਆਈ ॥ ਦੋਨੇ ਬ੍ਰਹਮਨ ਤਟਵਾਲੇ ਤੀ ਮੁਰਛਾ ਨੂ  
ਪ੍ਰਾਪਤਿ ਹੋਏ ॥ ਇਕ ਕਾਲਕ ਦਾਸ ਇਕ ਸਾਹਿਬ ਜੀ ॥ ਸਾਹਿਬ  
ਨੂ ਭੀ ਖੁਮਾਰੀ ਆਇ ਪ੍ਰਾਪਤਿ ਹੋਈ ॥ ਪਰ ਕਾਲਕ ਦਾਸ  
ਚੈਤਨ ਆਹਾ ॥ ਇਕ ਪਲਕ ਗੁਜਰੀ ਤਰਿ ਕਾਲਕ ਦਾਸ  
ਆਖਿਆ ॥ ੨੩੧ ॥ ਮਹਾਰਾਜ ਭੇਟ ਦੇਹੁ ॥ ਬਚਨ ਹੋਆ ਕੀ ॥  
ਜੀ ਸੀਸ ਦੇਹੁ ॥ ਕਹਿਆ ਤੂੰ ਦੇਹਿ ॥ ਦੋਨੇ ਹਥ ਜੋੜ ਕੇ ਕਾਲਕ

ਦਾਸ ਅਗੇ ਰਖੇ ॥ ਖੰਡੇ ਧਏ ਹਥਿ ਦੇਨੇ ਕਰੇ ਗਏ ॥ ਮਾਤਾ ਜੀ  
ਅੰਤਰਿ ਧਿਆਨ ਹੋਇ ਰਹੇ ॥ ੨੩੨ ॥

ਤਾ ਕਾਲਕ ਦਾਸ ਚਰਨ ਲਾਇ ਕੇ ਦੇਨੇ ਬ੍ਰਹਮਨ ਬਚੇਤ  
ਕੀਤੇ ॥ ਦਿਸਨ ਧਾਲ ਆਖਿਆ ਮਾਤਾ ਜੀ ਆਏ ॥ ਤੁਸੀ  
ਕਾਲਕ ਦਾਸ ਆਖਿਆ ਕਿਥੇ ਗਏ ਸਾਹੋ ॥ ਲਓ ਪ੍ਰਸਤਕ  
ਅਮਕਾ ਇਸਤੇਤੁ ਪੜੇ ॥ ਉਨ ਦੇ ਪੜਨੇ ਕਰ ਹਥਿ ਲਗ ਆਏ ॥ ੨੩੩ ॥

ਕਾਲਕ ਦਾਸ ਕਹਿਆ ਸਾਹਿਬ ਨੂ ॥ ਮਹਾਰਾਜ ਜੇ ਤੁਸੀ  
ਸੀਸ ਦੇਵੇ ਤਾ ਮੈ ਸੀਸ ਲਵਾਇ ਲੈਦਾ ॥ ਅਤੇ ਮੈ ਸੀਸ  
ਦੇਵਾ ਤਾ ਮੇਰਾ ਕਿਸੇ ਨਹੀ ਸੀ ਲਾਵਣਾ ॥ ਅਤੇ ਜੇ ਭੇਟ ਨ  
ਦੇਈਦੀ ਤਾ ਵਰਦਾ ਸਹਾਧੁ ਹੋਇ ਜਾਦਾ ॥ ਵਡਿਆ ਦਾ ਸਦਣਾ  
ਭੇਟ ਨ ਰਖਨੀ ॥ ਏਹ ਚੰਗੀ ਨਹੀ ॥ ਧਰ ਮਾਤਾ ਜੀ ਪ੍ਰਸਨ  
ਸਿਧਾਰੇ ॥ ਬਚਨ ਹੋਆ ਧਨ ਹੈ ਧਨ ਹੈ ਧਨ ਹੈ ॥ ੨੩੪ ॥

ਸਮਤ ੧੭੫੬ ਮਾਤਾ ਜੀ ਨੈਨਾ ਦੇਵੀ ਦੇ ਅਸਥਾਨ  
ਹੋਮ ਕੀਤਾ ॥ ੨੩੫ ॥

ਸਰਬਤੁ ਬ੍ਰਹਮਣ ਨੂ ਦਖਣਾ ਪ੍ਰਸਾਦਾ ਦੇਕੇ ਦਿਦਿਆ  
ਕੀਤਾ ॥ ਹੋਰ ਸਰਬਤ ਰਾਜੀ ਹੋਏ ॥ ਇਕ ਦੇਵੀ ਦਾਸ  
ਕਥਾਵਾਲਾ ਜੋ ਘਰੁ ਦਾ ਆਹਾ ਮੈ ਨ ਆਇ ਆਇਆ ॥  
ਉਹੁ ਰੁਸਿ ਰਿਹਾ ॥ ਕਸਮੀਰੀ ਧੰਡਿਤ ਭੀ ਦਿਦਿਆ ਹੋਇਆ ॥  
ਕਾਸੀ ਵਾਲ ਧੰਡਿਤ ਦਿਸਨ ਧਾਲ ਭੀ ਵਰਿਆ ॥ ਬਡੀ  
ਮਾਇਆ ਦਿਤੀ ॥ ਰਾਜੀ ਪ੍ਰਸੰਨ ਹੋਕੇ ਟੁਰੇ ॥ ਅਤੇ ਕਾਲਕ  
ਦਾਸ ਭੀ ਟੁਰਿਆ ਸੇ ਨਿਰਕਾਮ ਸੀ ॥ ਬਚਨ ਹੋਆ ਧਰਮ  
ਚੰਦਾ ਸਰਬਤ ਰਾਜੀ ਹੋਏ ॥ ਕਹਿਆ ਗਰੀਬ ਨਿਵਾਜੁ ਤੇਰੇ  
ਕੀਤੇ ॥ ਇਕ ਦੇਵੀ ਦਾਸ ਰੁਠਾ ਹੈ ॥ ੨੩੬ ॥

ਬਚਨ ਹੋਆ ਕੀ ਆਖਦਾ ਹੈ ॥ ਜੀ ਆਖਦਾ ਹੈ ਮੈ ਬ੍ਰਹਮਨਾ  
ਵਿਚਿ ਆਪ ਸਦਿਆ ਨਹੀ ॥ ਬਚਨ ਹੋਆ ਇਨ ਬ੍ਰਹਮਨਾ ਵਿਚਿ  
ਉਸ ਦੀ ਗੰਮਤਾ ਨਹੀ ਸੀ ॥ ੧ ॥ ਸ੍ਰੈਯਾ ॥ ਲਿਖ ਭੋਜਿਆ ॥ ੨੩੭ ॥  
ਜੇ ਕੋਈ ਲੇਖ ਲਿਖਿਓ ਬਿਧਾਨਾ ਸੋਈ ਧਾਯਾਤਿ ਹੈ ਮਿਸਰ ਜੁ ਸੇਕ ਨਿਵਾਰੇ ॥  
ਮੇਰੇ ਕੁਛ ਅਧਰਾਧ ਨਹੀ ਗਇਓ ਯਾਦ ਤੇ ਭੁਲ ਨ ਕੋਧ ਚਿਤਰਹੁ ॥  
ਯਾਗੇ ਨਿਗਲੀ ਧਰੈ ਦੈਂ ਆਜੁ ਤਲੇ ਤੁਮ ਕੇ ਨਿਰਚੇ ਜੀਅ ਧਾਰੇ ॥  
ਛੜੀ ਸਭੈ ਕ੍ਰਿਤ ਬਿਧਾਨ ਕੇ ਇਨ੍ਹੇ ਪੈ ਕਟਾਡ ਕ੍ਰਿਪਾ ਕੈ ਨਿਗਰੇ २੦੦ ॥ ੨੩੮ ॥

ਦੁਸਾਲੇ ਨਾਲ ਜੋੜਾ ਲੇਟੁ ਨਿਗਲੀ ਕੀਮਥਾਥ ਦਾ ॥ ਦਖਣ  
ਪਾਧੇ ਬੁਕੁ ॥ ਦੇ ਭੋਜਿਆ ॥ ਅਤੇ ਬਚਨ ਕੀਤਾ ॥ ਪੂਜਾ ਗੁਣਵਾਨ  
॥ ੧ ॥ ਜਿਨਾ ਉਪਰ ਦੇਵੀ ਦੀ ਕ੍ਰਿਪਾ ਹੋਵੈ ॥ ਅਤੇ ਦਿਦਿਆ ਕਰ  
ਪ੍ਰਸੰਨ ਹੋਵਨਿ ॥ ਤਿਨ ਦੀ ਸੀਸ ਕਰਨੀ ॥ ਬਚਨ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ॥  
ਧੰਡਿਤ ਵੇਚਹਿ ਪੋਥੀਆ ਨ ਬੁਝਹਿ ਵੀਚਾਰ ॥  
ਅਨ ਕਉ ਮਤੀ ਦੇ ਚਲਹਿ ਮਾਇਆ ਕੈ ਵਾਧਾਰ ੨੦੧ ॥ ੨੩੯ ॥  
ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਸਾਧ ਬਚਨ ਹੋਆ ॥ ਇਹ ਪੂਜਾ ਜੇਗ ਕੈਸੇ ਬ੍ਰਹਮਣ ਹੋਇ ॥  
ਬ੍ਰਹਮਣੁ ਸੰਗ ਉਧਰਨੇ ਬ੍ਰਹਮ ਕਰਮ ਜਿ ਪੁਰਣਹਿ ੨੦੨ ॥ ੧ ॥  
ਸੀਸਾ ਕਰਹਿ ਤਿਨ ਦੀਆ ਜੋ ਸੇਵਨ ਦਰ ਖੜੀਆ ੨੦੩ ॥ ੨ ॥  
ਅਨ ਹੋਆ ॥ ਮਿਸਰ ਜੀ ਸਿਖ ਸਾਧ ਸੰਗਤਿ ਸਰਬਤ ਅਸਾਧੇ ਪਾਸ  
ਆਈਆ ਹੀ ॥ ਤੁਸੀ ਕਿਉ ਘਰਿ ਬੈਠ ਰਹੇ ॥ ੨੪੦ ॥ ਬਚਨ ਹੋਆ ॥ ਸ੍ਰੈਯਾ ॥  
ਜੁਧ ਜਿਤੇ ਇਨ੍ਹੇ ਕੇ ਪ੍ਰਸਾਦਿ [ਇਨ੍ਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਸੁ ਦਾਨ ਕਰੇ ॥  
ਅਧ ਅਧਿਕ ਟਰੈ ਇਨ੍ਹੀ ਕੇ ਪ੍ਰਸਾਦਿ] ਇਨ੍ਹੀ ਕੀ ਕ੍ਰਿਪਾ  
ਫੁਲਿ ਧਾਮ ਭਰੇ ॥  
ਇਨ੍ਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਸੁ ਬਿਦਿਆ ਲਈ ਨਿਹੀ ਕੀ ਕ੍ਰਿਪਾ ਸਤ  
ਸਤੁ ਮਰੇ ॥  
ਇਨ੍ਹੀ ਕੀ ਕ੍ਰਿਪਾ ਕੇ ਸਜੇ ਹਮ ਹੈ ਨਹੀ ਮੋਸੇ ਗਰੀਬ  
ਕਰੋਰ ਧਰੇ ੨੦੪ ॥ ੨੪੧ ॥  
ਦੇਵਾ ਦਾਸ ਰੋਬਰੇ ਖੰਡੇਤਾ ਸੀ ॥ ਬਚਨ ਹੋਆ ਦੇਵਤਾ ਜੋ ਇਹ  
ਪਾਰਜ ਇਨਾ ਸੰਪੂਰਨ ਕਰਵਾਇਆ ॥ ਤਾ ਦੇਡੇ ਦਾਨ ਤੁਸਾਨੁ  
ਸਰਬਤ ਬ੍ਰਹਮਣ ਨੂ ਦਿਤੇ ॥ ੨੪੨ ॥  
ਤਾ ਦੇਵੀ ਦਾਸ ਕਹਿਆ ਮਹਾਰਾਜ ਅਸੀ ਭੀ ਆਪ ਦੇ ਘਰਿ ਦੇ  
॥ ੧ ॥ ਬਚਨ ਹੋਆ ਤੁਸੀ ਭੀ ਲਓ ॥ ੧ ॥ ਸਾਹਿਬ ਜੀ ਸ੍ਰੈਯਾ ਉਚਰਿਆ ॥  
ਸੇਵ ਕਰੀ ਇਨ੍ਹੇ ਕੀ ਭਾਵਤਿ ਅਊਰਕੀ ਸੇਵ ਸੁਹਾਤ ਨ ਜੀਕੇ ॥  
ਦਾਨ ਦੀਯੋ ਇਨ੍ਹੀ ਕੇ ਭਲੇ ਆਨਕੇ ਦਾਨ ਨ ਲਾਗਤ ਨੀਕੇ ॥  
ਆਗੈ ਫਲੁ ਹੈ ਇਨ੍ਹੀ ਕੇ ਦੀਏ ਜਗ ਮੈ ਜਸ ਅਊਰ ਕਰੇ ਸਭ ਫੀਕੇ ॥  
ਮੈ ਗ੍ਰਹਿ ਤੇ ਤਨ ਤੇ ਧਨ ਤੇ ਸਿਰ ਲੈ ਸਭ ਹੀ ਇਨ੍ਹੇ ੨੦੫ ॥ ੨੪੩ ॥  
ਜਦ ਸਾਹਿਬ ਇਹ ਬਚਨ ਕੀਤਾ ਤਾ ਦੇਵੀ ਦਾਸ ਪਾਸ ਕੁਛ  
ਬ੍ਰਹਮ ਅੰਸ ਦਾ ਦੇਵਤਾ ਬਲ ਨਹੀ ਆਹਾ ਜੋ ਅਗੇ ਜਥਾਥ ਕਰੇ ॥  
ਧਰ ਜੋ ਉਸ ਦੇ ਅੰਦਰਿ ਗੁਜਰੀ ਸੇ ਸਾਹਿਬ ਕਹਿ ਸੁਣਾਈ ॥ ੨੪੪ ॥



ਦੇਹਰਾ ॥

ਚਟਪਟਾਇ ਚਿਤ ਮੈ ਜਰਿਐ ਤਿਨ ਸਿਉ ਕ੍ਰਪਤ ਹੋਇ ॥  
ਥੋਜ ਰੋਜ ਦੇ ਹੋਤਿ ਲਗਿ ਦਯੋ ਮਿਸਰ ਜੁ ਹੋਇ <sup>206</sup> ॥ ੨੪੫ ॥  
ਮਿਸਰ ਦੀਆ ਆਂਸ ਫੁਟਿ ਆਇਆ ॥ ਬਰਨੁ ਹੋਆ ॥ ਦੇਵਤਾ  
ਤੁਸੀ ਬ੍ਰਹਮਾ ਜੋ ਅਪਨ ਆਪ ਖਛਾਏ ॥ ਦੇਵੀ ਦਾਸ ਚਰਨੀ  
ਲਾਗਾ ॥ ਸੋ ਐਸੇ ਜਤਨੁ ਕਰਿ ਕੇ ਪੰਥ ਕੀਤਾ ਹੈ ਦਾਹਗੁਰੂ ॥ ਗੁਰੂ  
ਕੇ ਸਿਖ ਨੁ ਥੋਜਨਾ ਚਾਹੀਏ ॥ ਰਹਿਤ ਬਿਬੇਕ ਸਬਦ ਬੀਚਾਰੁ  
ਹੋਤਿ ਸਿਖੀ ਕਮਾਵੈ ॥ ੨੪੬ ॥

ਸਿਖ ਨੁ ਇਹੁ ਨ ਚਾਹੀਏ ਜੋ ਹਤਿਆ ਧਾਪ ਵਿਕਾਰ  
ਚਿਤਵੈ ॥ ਸਾਖ ਗੁੰਥ ਸਾਹਿਬ ਜੀ ॥

ਹੁਕ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸ ਸੁਰ ਉਸ ਗਾਇ <sup>207</sup> ॥  
ਹੋਰ ਸਾਖ ॥

ਪਰਤਿਯਾ ਗਵਨੁ ਜਾਹਿ ਸੇਈ ਤਾਲਾ ਜੀਅਹਿ ॥  
ਨਿਤ ਪ੍ਰਤਿ ਹਿਰਾਹਿ ਪਰਦਰਬੁ ਛਿਰੁ ਕਤ ਦੁਆਕੀਆਹਿ <sup>208</sup> ॥ ੨੪੭ ॥  
ਇਸ ਦਾਸਤੇ ਸਾਹਿਬ ਆਪਣਾ ਪੰਥ ਸੰਸਾਰ ਸਮੁਦ੍ਰ ਥੀ  
ਖਾਣ ਵਿਚੋ ਜੁਟਾ ਕੀਤਾ ਹੈ ॥ ਜੈਸੇ ਪੰਜਵੇ ਜਾਮੇ ਬਾਣੀ ਜੁਟਾ  
ਕੀਤੀ ॥ ਜੋ ਸੀਨੇ ਭੀ ਬਾਣੀ ਲਗਨ ਕਰਨ ॥ ਪ੍ਰਿਥੀਏ ਦਾ ਖੁੜ  
ਮਿਹਰਦਾਨ ਕਬੀਸਰ ਹੋਆ ॥ ੨੪੮ ॥

ਬਚਨ ਹੋਆ ਭਾਈ ਗੁਰਦਾਸ ਤੇਰੀਆ ਰਮਨਾ ਉਪਰ ਗੁਰੂ ਹੈ ॥  
ਤੂੰ ਬਾਣੀ ਦੀ ਮੁਜਾਰਾ ਕਰਿ ॥ ਤਾ ਭਾਈ ਗੁਰਦਾਸ ਗੁੰਥ  
ਸਾਹਿਬ ਜੀ ਦੀ ਬੀੜ ਬਧੀ ਆਇ ॥ ਤੈਸੇ ਏਹ ਪੰਥ ਜੁਟਾ ਕੀਤਾ  
ਹੈ ॥ ਹਿੰਦੂ ਮੁਸਲਮਾਨ ਦੀ ਅਖੀ ਵਿਚ ਇਹ ਤ੍ਰਿਣ ॥ ਪਥਰ ਦਾ  
ਪਾਇ ਛਡਿਆ ਹੈ ॥ ਨ ਗਲੇ ਨ ਨਿਕਲੇ ਵਿਚ ਰੜਕੇ ॥ ੨੪੯ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਸਮਤੁ ਛੋਟਾ ਵਡਾ ਰਖ ਖਾਲੀ ਨ ਰਹੇ ॥  
ਬਚਨ ਹੈ

ਸਰਬ ਲੋਹ ਦੀ ਰਛਾ ਹਮਨੇ <sup>209</sup> ॥ ੨੫੦ ॥  
ਸੇ ਗੁਰੂ ਕੇ ਸਿਖ ਸਿਰਕਦਾਨ ਪ੍ਰੀਤਦਾਨ ॥ ਸੁਤਹ ਗੁਰੂ  
ਕੇ ਪੰਥ ਵਿਚਿ ਹੋਸਨਿ ॥ ਪਰ ਦਿਹਲੇ ਥੋੜੇ ॥ ਜੈਸੇ ਸਾਹਿਬ  
ਬਚਨੁ ਕੀਤਾ ਹੈ ॥ ਦੇਹਰਾ ॥

ਕਛ ਡਢਾ ਕਰਬ ਰਖਣ ਚਿਤ ਚੇਖੇ ਮੁਖੁ ਮੀਠ ॥

ਹਣ ਤਤੇ ਘਰ ਸੀਅਲੇ ਤੇ ਨਰ ਦਿਹਲੇ ਡੀਠ <sup>210</sup> ॥ ੨੫੧ ॥

ਹੋਰ ਸਾਖ ਗੁੰਥ ਸਾਹਿਬ ਜੀ ॥

ਹੈਨ ਦਿਹਲੇ ਨਾਹੀ ਘਰੇ ਫੈਲ ਫਕੜ ਸੰਸਾਰ <sup>211</sup> ॥  
ਸੇ ਗੁਰੂ ਕਾ ਸਿਖ ਸੰਸਾਰ ਦੇ ਫੈਲ ਫਕੜੀ ਵੇਕਾਰੀ ਵਿਚ ਨ ਪਵੈ <sup>212</sup> ॥  
ਸੰਸਾਰ ਨਾਲ ਧੁਰੀ ਕਿਸੇ ਦੀ ਪਈ ਨਾਹੀ ॥ ਨ ਸੰਤਾ ਦੀ ਨ  
ਅਉਤਾਰਾ ਦੀ ॥ ਸਾਖ ਗੁੰਥ ਸਾਹਿਬ ॥

ਭਗਤਾ ਤੇ ਸੰਸਾਰੀਆ ਜੋੜ ਕਰੇ ਨ ਆਇਆ <sup>213</sup> ॥ ੨੫੨ ॥  
ਸਾਹਿਬ ਪਹਿਲੇ ਮਹਿਲ ਨਾਲਿ ॥ ਭਾਗੇ ਖੜੀ ਏਮਨਾਦਾਰ

ਵਿਚ ਕੇਤਾ ਮਾਰਕਾ ਉਠਾਇਆ ॥ ਆਖਨ ਲਗੇ ਤਪਾ ਹੋਇ ਕੇ  
ਮੁਦ੍ਰ ਤੁਖਾਨ ਦੇ ਘਰਿ ਭੋਜਨ ਕਰਦਾ ਹੈ ॥ ਅਤੇ ਬ੍ਰਹਮ ਭੋਜ ਨੁ  
ਕਤਰਦਾ ਹੈ ॥ ਵਿਚ ਨਹੀ ਆਵਦਾ ॥ ਜਾ ਸਾਹਿਬ ਲੁਚੀਆ  
ਕਚੋਰੀਆ ਅਤੇ ਰੋਟੀਆ ਭਾਈ ਲਾਲੇ ਤੁਖਾਨ ਦੇ ਘਰਿ ਦੀ ਦੇਵੇ  
ਨਚੇੜ ਕੇ ਦਿਖਾ ਦੀਆ ਤਾ ਪ੍ਰਤੀਤ ਆਈਓਨੇ ॥ ੨੫੩ ॥

ਸਾਹਿਬ ਦੂਜੇ ਜਾਮੇ ਨਾਲ ਭੁੰਮਾਂ ਕੇਤਾ ਮਾਰਕਾ ਕੀਤਾ  
ਰਬਾਬੀ ਬਣ ਕੇ ॥ ਖਾਰੇ ਪੀਰੇ ਲੈਰੇ ਲੁਹਿ ਹਰਾਮ ਹੋਏ ॥  
ਆਖਨ ਲਗੇ ਗੋਲਕ ਚੜਤਲ ਅਸਾਨੁ ਅਧੀ ਵੰਡਿ ਦੇਹ ॥ ਤੇਰਾ  
ਭਾ ਭੀ ਅਸਾਡੇ ਨਾਲ ਅਧੁ ਚੁਕਾਇ ਗਇਆ ਹੈ ॥ ਦੁਇ ਪਟ  
ਗਰਦ ਦੇ ਪੁੜਾ ਲਏ ॥ ਇਕ ਪਟ ਮੁਸਲਮਾਨਾ ਲਏ ॥ ਫੇਰ ਖੜੀ  
ਭੁੰਮ ਨੁ ਸਿਖਾਨ ਸਿਖ ਡਰਦੇ ਆਖਨ ਗਰੀਬ ਨਿਵਾਜ ਤੁਰਕ ਤਾਢੇ  
ਹੈਨ ਵੰਡਿ ਦੇਹੇ ॥ ਸਾਹਿਬ ਅੰਦਰ ਵੜ ਕੇ ਧਿਆਨ ਕੀਤਾ ॥ ਤਾ  
ਅਚਨ ਕੀਤਾ ਪਰਖਾ ਵੜੇ ਮੇ ਨਿਕਾਲ ਕਢ ਤੂੰ ॥ ਤਾ ਸਾਹਿਬ  
ਅਬਾਬ ਦਿਤਾ ॥ ਸਿਖਾ ਨੁ ਬਚਨ ਹੋਆ ਤੁਸੀ ਕੀਰਤਨ ਕਰੋ ॥  
ਮੁਖ ਕਢੇ ਅਤੇ ਕੀਰਤਨੀਏ ਠਹਿਰੇ ॥ ੨੫੪ ॥

ਫੇਰ ਤੀਜੇ ਜਾਮੇ ਨਾਲ ਖੜੀਆ ਕੀ ਮਹਿਕਮਾ ਕੀਤਾ ॥  
ਸਭੇ ਖੜੀ ਸਰੀਰ ਦੇ ਗੋਇੰਦਵਾਲ ਵਿਚ ਬੋਲੀਆ ਲਗੇ ਕਰਨਿ ॥  
ਆਖਣ ਦੇਖੇ ਭਾਈ ਪਾਲੀ ਚੋਰਾ ਚੋਰਾ ਗੁਰੂ ਬਣ ਬੈਠਾ ਹੈ ॥  
ਗੰਗਾ ਦੇ ਸਾਥ ਵਿਚੋ ਕਿਸੇ ਬੁਢੀ ਦਾ ਖੁੜ ਮਰ ਗਿਆ ਸੀ ॥  
ਹਿੰਦੂ ਬੁਢੀ ਰੋਵੈ ਕੀਰਨੇ ਕਰੇ ॥ ਖੜੀ ਸਭੇ ਉਸ ਨੁ ਆਖਣ ਲਗੇ  
ਹੋਰੀ ਕਿਉ ਹੈ ॥ ਇਥੇ ਇਕ ਗੁਰੂ ਹੈ ਹਿੰਦੂ ਮੁਏ ਜੀਵਦਾ ਹੈ ॥  
ਤੂੰ ਉਸ ਨੁ ਚੰਮੜ ਕੇ ਆਖ ॥ ਅਸੀ ਭੀ ਆਖਾਗੇ ਤੇਰਾ ਖੁੜ

ਜੀਵਾਇ ਦੇਸੀ ॥ ਜਾ ਸਾਹਿਬ ਉਸ ਰਾਹ ਆਏ ਓਹ ਬੁਢੀ ਆਤਰੀ  
 ਹੋਈ ਉਠ ਚਮੜੀ ॥ ਖੜੀ ਲਗੇ ਠਠਾ ਕਰਨ ॥ ਜੀ ਮਿਹਰਵਾਨ  
 ਤੁਸੀ ਗੁਰੂ ਹੋ ਤਾ ਜੀਵਾਇ ਦੇਸੇ ॥ ਸਾਹਿਬ ਪੈਰ ਨਾਲ ਠੋਕਰ  
 ਉਠਾਇਆ ॥ ਬਚਨ ਹੋਆ ਭਾਈ ਗੁਰੂ ਕੇ ਰਾਜ ਵਿਚ ਮਾਤਾ ਪਿਤਾ  
 ਅਗੇ ਬੇਟਾ ਨ ਮਰੇਗਾ ॥ ਅਤੇ ਬਿਧਵਾਨ ਬਹੇਗੀ ॥ ਬਾਈ ਬਰਸ  
 ਰਾਜ ਰਿਹਾ ॥ ਸੋ ਐਸੇ ਹੀ ਹੋਈ ॥ ੨੪੪ ॥

ਫੇਰ ਚੌਥੇ ਜਾਮੇ ਨਾਲਿ ਸਾਹੀਆ ਖੜੀਆ ਕੁੜਮਾਈ  
 ਭੇਜੀ ॥ ਸਾਹਿਬ ਨ ਲਈ ॥ ਉਨ ਕੇਡਾ ਮਾਰਕਾ ਉਠਾਇਆ ॥  
 ਸਾਹਿਬ ਦੇਹਿ ਤਿਆਗੀ ॥ ਏਹ ਖੜੀਆ ਦੁਸਟਾ ਦੇ ਉਪਕਾਰ ॥ ੨੪੬ ॥

ਫਿਰ ਪੰਜਵੇ ਪਾਤਿਸਾਹੀ ਜਾਮੇ ਨਾਲਿ ਸਾਹੀ ਲਹੌਰ ॥  
 ਫਿਰਆਈ ਹੋਏ ॥ ਤੁਰਕਾ ਦੇ ਆਦਮੀ ਆਏ ॥ ਸਾਹਿਬ ਲਹੌਰ  
 ਗਏ ॥ ਫਿਰਮੁਹੇ ਸਾਹੀ ਖੜੀ ਦਾ ਡਿਗਾਉ ਮਿਰੇਪਾਉ ਲੈ ਕੇ  
 ਟੁਰਿਆ ਸੀ ॥ ਰਾਹ ਵਿਚ ਸਾਹਿਬ ਦੀ ਅਸਦਾਰੀ ਮਿਲੀ ॥  
 ਤਾ ਆਦਮੀ ਹਥ ਆਖ ਭੇਜਿਓਸੁ ॥ ਪੁਰਨ ਪੁਰਖ ਨੂ ਜੋ  
 ਰਾਮਦਾਸ ਦੇ ਨੀਗਰ ਨੂ ਆਖਿਆ ॥ ਜੋ ਏਹੁ ਰਾਮਦਾਸਪੁਰਾ  
 ਗਿਰਾਉ ਵਿਚਿ ਓਈ ਤਾ ਅਸਾਡੇ ਪਾਸੁ ਵੇਚੀ ॥ ਉਨ ਆਦਮੀ  
 ਹਥ ਜੋੜ ਕੇ ਆਖਿਆ ॥ ਬਚਨ ਹੋਆ ਜੋ ਧੜ ਉਪਰ ਸੀਸ ਹੈ  
 ਨਹੀ ॥ ਗਿਰਾਉ ਸਾਡਾ ਮੁਲ ਲੈਦਾ ਹੈ ॥ ਸੋ ਤੁਰਕਾ ਨੂ ਆਖ  
 ਕੇ ਸਾਹਿਬ ਨੇ ਬਿਸਟਾ ਦੇ ਤੋਥਰੇ ਉਨ ਦੇ ਮੁਹ ਚੜਾਏ ॥  
 ਪਟੀਆ ਨਾਲ ਸਿੰਟ ਕਢਾਈ ॥ ੨੪੭ ॥

ਫੇਰ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਨਾਲ ਸਕੇ ਤਾਏ ਨੇ ਕੀ ਕੀਤੀ ॥ ਚੂਰੀ  
 ਵਿਚ ਵਿਖ ਦਿਵਾਈ ॥ ਦਸ ਹਜ਼ਾਰ ਰੁਪਯਾ ਦੇਣਾ ਕੀਤਾ ॥ ਸਾਹਿਬ  
 ਚੂਰੀ ਖਾਣ ਨਹੀ ॥ ਬਹੁਤ ਸਾਹਿਬ ਗੁਰੂ ਕੇ ਕੁਛੜ ਜਾਇ ਬੈਠੇ ॥  
 ਖਿਡਾਏ ਅਰਜ ਕੀਤੀ ਮਿਹਰਵਾਨ ਸਾਹਿਬਜ਼ਾਦਾ ਚੂਰੀ ਨਹੀ  
 ਖਾਦਾ ॥ ਬਚਨ ਹੋਆ ਤੂੰ ਖਾਰਿ ॥ ਖਿਡਾਏ ਆਖਿਆ ਜੀ ਮੈ  
 ਕੀਕਰ ਖਾਦਾ ॥ ਬਚਨ ਹੋਆ ਕੁਤੇ ਨੂ ਪਾਇ ਦੇਵੇ ॥ ਕੁਤਾ ਖਾਦਾ  
 ਹੀ ਮਰਿ ਗਇਆ ॥ ਤਾ ਜਾਹਰਿ ਹੋਈ ॥ ਖਿਡਾਏ ਨੂ ਗੁਰੂ ਅਰਜਨ  
 ਸਾਹਿਬ ਜੀ ਪੁਛਿਆ ॥ ਬਚਨ ਹੋਆ ਸਚ ਆਖ ॥ ਏਹਿ ਤੇਰਾ ਕੰਮ  
 ਨਹੀ ॥ ਖਿਡਾਏ ਆਖਿਆ ਸਚੇ ਪਾਤਿਸਾਹ ਪ੍ਰਿਥੀ ਮਲ ਨੇ ਮੈਨੂੰ  
 ਦਸ ਹਜ਼ਾਰ ਰੁਪਯਾ ਦੇਣਾ ਕੀਤਾ ਹੈ ॥ ਬਚਨ ਹੋਆ ਮਸਿਕਾਰਿਆ

॥ ਸੀ ਦਸ ਹਜ਼ਾਰ ਜੇਹੇ ਨ ਹੋਏ ॥ ਅਤੇ ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਜੀ  
 ਪ੍ਰਿਥੀਏ ਦਲ ਡਿਠਾ ਮੰਜੀ ਦੇ ਪਾਏ ਨਾਲ ਬੈਠਾ ਸੀ ॥ ਮੁਹ  
 ਪ੍ਰਿਥੀਏ ਨੀਵਾ ਕਰ ਲਿਆ ॥ ਬਚਨ ਹੋਆ ਕਰਮ ਏਹ ਕਰਨੇ ॥  
 ॥ ਤੇ ਕੇਹਾ ਮੀਨਾ ਹੋਇ ਕੇ ਉਧੀ ਪਾਇ ਘਤੀਸੂ ॥ ਉਥੇ ਨਾਉ  
 ਮੀਨੇ ਪਿਆ ॥ ਖਿਡਾਏ ਨੂ ਚਾਕਰੀਓ ਦੂਰ ਕੀਤਾ ॥ ੨੪੮ ॥

ਸਕੇ ਅਪਨੇ ਵੈਰੀ ਹੋਏ ॥ ਅਸਲ ਸਰੀਰ ਨੀਵਾ ਦੀਏ ਖੜੀ  
 ॥ ਇਤਿ ॥ ਇਤਨਾ ਨ ਜਾਤਾ ਜੋ ਖਿਤਾ ਗੁਰੂ ਰਾਮ ਦਾਸ  
 ਸਾਹਿਬ ਜੀ ਗੁਰਆਈ ਦੇ ਗਿਆ ਹੈ ॥ ਮ: ੪ ॥ ਬਚਨ ਹੈ ॥

ਜੋ ਹੋਏ ਗੁਰੂ ਬਹਿ ਟਿਕਿਆ ਤਿਸ ਜਨ ਕੀ ਵਡਿਆਈ  
 ਵਡੀ ਹੋਈ ॥

ਤਿਸ ਕੇ ਜਗਤ ਨਿਵਿਆ ਸੁਭ ਪੈਰੀ ਪਇਆ ਜਸੁ  
 ਵਰਿਤਿਆ ਤਿਹੁ ਲੋਈ ॥

ਤਿਸ ਕੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ਨਮਸਕਾਰ ਕਰਹਿ ਤਿਸ ਕੇ  
 ਮਸਤਕ ਧਰਿਆ ਗੁਰ ਪੂਰੇ ਸੋ ਪੂਰਾ ਹੋਈ ॥  
 ਗੁਰ ਕੀ ਵਡਿਆਈ ਨਿਤ ਚੜੇ ਸਵਾਈ ਅਪੜ ਕੇ ਨ ਸਕੇਈ ॥  
 ਜਨ ਨਾਨਕ (ਹਰਿ) ਕਰਤੇ ਆਪ ਬਹਿ ਟਿਕਿਆ ਆਖੇ  
 ਪੈਸ ਰਖੈ ਪ੍ਰਭ ਸੋਈ <sup>214</sup> ॥ ੨੪੯ ॥

ਅਤੇ ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਜੀ ਪ੍ਰਿਥੀਏ ਦੀ ਬਡੀ ਖਾੜ  
 ਰੀਤੀ ॥ ਸੋਹਰਿ ਮ: ੫ ॥

ਏਕ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਕ ਤੂੰ ਮੇਰਾ ਗੁਰਗਾਈ ॥  
 ਸੁਣ ਮੀਤਾ ਜੀਉ ਹਮਾਰਾ ਬਾਲਿ ਬਾਲਿ ਜਾਸੀ ਹਰਿ  
 ਦਰਸਨ ਦੇਹੁ ਦਿਖਾਈ ॥ ੧ ॥

ਸੁਣ ਮੀਤਾ ਪੂਰੀ ਕਉ ਬਲਿ ਜਾਈ ॥

ਇਹੁ ਮਨ ਤੇਰਾ ਭਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਪਾਦੁ ਮਲੋਦਾ ਮਲਿ ਮਲਿ ਧੋਦਾ ਇਹੁ ਮਨ ਤੈਕੁ ਦੇਸਾ ॥

ਸੁਣਿ ਮੀਤਾ ਹਉ ਤੇਰੀ ਸਰਨਾਈ ਆਇਆ ਪ੍ਰਭ

ਮਿਲਹੁ ਦੇ ਉਪਦੇਸਾ ॥ ੨ ॥

ਮਾਨ ਨ ਕੀਜੈ ਸਰਹੁ ਪਰੀਜੈ ਕਰੈ ਸੁ ਭਲਾ ਮਨਾਈਐ ॥

ਸੁਣ ਮੀਤਾ ਜੀਉ ਖਿਡੇ ਸੁਭ ਤਨ ਮਨ ਦੀਜੈ ਇਉ ਦਰਸਨ  
 ਹਰਿ ਜੀ ਪਾਈਐ <sup>215</sup> ॥ ੩ ॥

ਫੇਰ ਸਾਹਿਬ ਕਹਿਏ ਜੈਨ ॥ ਜੋ ਕੁਝ ਦਾਤ ਹੈ ਸੇ ਸੰਤਾ ਦੀ ਹੈ ॥  
ਇਸ ਉਪਰ ਜੇਰ ਕਿਸੇ ਦਾ ਨਹੀ ॥ ਚਉਥੀ ਪਉੜੀ ॥

ਭਇਆ ਅਨਗੁਰ ਪ੍ਰਸਾਦਿ ਸੰਤਨ ਕੇ ਹਰਿ ਨਾਮਾ ਹੈ ਮੀਠਾ ॥  
ਜਨ ਨਾਨਕ ਕਉ ਗੁਰ ਕ੍ਰਿਪਾ ਧਾਰੀ ਸਭ ਅਕੁਲ  
ਨਿਰੰਜਨੁ ਤੀਠਾ <sup>216</sup> ॥ ੪ ॥

ਸੰਤਾ ਦੀ ਅਤੇ ਗੁਰ ਦੀ ਕ੍ਰਿਪਾ ਹੈ ॥ ਪਰ ਖੋਟਿਆ ਕੋਟ ਕੀਤਾ  
ਨ ਟਲੇ ॥ ੨੬੦ ॥

ਸਾਹਿਬ ਪੰਜਵੀ ਪਾਤਿਸਾਹੀ ਗੁਰੁ ਹਰਿਗੋਬਿੰਦ ਕੀ ਰਖਿਆ  
ਵਾਸਤੇ ਸਾਹਿਬ ਨੇ ਬਹੁਤ ਸਬਦ ਕੀਤੇ ਤਾਪ ਦੇ ॥ ਸੀਤਲ ਦੇ  
ਹੋਰੁ ਦੁਖਾਰੇ ॥ ਬਚਨੁ ਜੋਆ

ਮੇਰਾ ਗੁਰੁ ਰਖਵਾਲਾ ਜੋਆ ॥  
ਧਾਰਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭ ਹਾਥ ਦੇ ਰਾਖਿਆ ਹਰਿਗੋਬਿੰਦ  
ਨਵਾ ਨਰੋਆ ॥ ੧ [ਰਹਾਉ] ॥

ਤਾਪ ਗਇਆ ਪ੍ਰਭ ਆਪ ਗਵਾਇਆ ਜਨ ਕੀ ਲਜ ਰਖਾਈ ॥  
ਮਾਧ ਸੰਗਤਿ ਤੇ ਸਭ ਫਲ ਪਾਏ ਸਤਿਗੁਰ ਕੇ ਬਲਿ ਜਾਈ ॥ ੧ ॥  
ਹਲਤ ਖਲਤ ਪ੍ਰਭ ਦੁਏ ਸਵਾਰੇ ਹਮਰਾ ਗੁਰ ਅਵਗੁਰ  
ਨ ਬੀਬਾਰਿਆ ॥

ਅਟਲ ਬਚਨੁ ਨਾਨਕ ਗੁਰ ਤੇਰਾ ਸਫਲ ਕਰ ਮਸਤਕੁ  
ਧਾਰਿਆ ॥ ੨ ॥ <sup>217</sup> ੨੬੧ ॥

ਫੇਰ ਪਠਾਣਾ ਕੀ ਗੁਰੁ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ ਜੀ ਨਾਲਿ  
ਕੀਤੀ ਲੂਣ ਹਰਾਮੀ ਹੋਏ ॥ ਇਸ ਵਾਸਤੇ ਰਹਿਤ ਉਪਦੇਸ  
ਸਿਖਾ ਨੁ ਜੋਆ ਹੈ ॥ ਸੇ ਸੰਸਾਰ ਦੁਖ ਦੀ ਖਾਣ ਹੈ ॥  
ਸਤਿਗੁਰਾ ਪਾਸੋਂ ਨਹੀ ਟਲੇ ॥ ੨੬੨ ॥

ਸਾਹਿਬ ਸੁਤਦੇ ਜਾਮੇ ਨਾਲਿ ਖੜੀਆ ਕੀ ਕੀਤੀ ॥ ਮਿਹਰ ਚੰਦ  
ਖਹੇੜ ਖੜੀ ਨੇ ਨਬਾਬ ਦੇ ਚੁਗਲੀ ਕੀਤੀ ॥ ਦੇਖੇ ਜੀ ਇਹ ਖੜੀ  
ਬਣਕੇ ਪੀਰ ਹੋਇ ਬੈਠਾ ਹੈ ॥ ਦੁਇ ਲਖ ਰੁਪਯਾ ਇਸ ਪਾਸ ਹੈ ॥  
ਤੁਸੀ ਸਦਕੇ ਦਾਬਾ ਦੇਓਗੇ ਤਾ ਟਕੇ ਲਓਗੇ ॥ ਸਾਹਿਬ ਸੁਪਨੇ  
ਵਿਚਿ ਨਬਾਬ ਦੇ ਸਿਰ ਉਪਰ ਆਇ ਖਲੋਤੇ ॥ ਬਚਨ ਕੀਤੇਨੇ ਕਿਉ  
ਨਬਾਬ ਤੂੰ ਟਕੇ ਅਸਾਡੇ ਪਾਸੋਂ ਲੈਨਾ ਹੈ ॥ ਤੈਨੁ ਦੇਈਏ ॥ ਨਬਾਬ  
ਦੁਹਿ ਕੇ ਪੈਰੀ ਪਇਆ ॥ ਵਡੇ ਵਡੇ ਸਾਹ ਸਰਿਕੇ ਮਿਹਰ ਚੰਦ ਨੁ

ਨਬਾਬ ਪੌਲੇ ਮਰਵਾਏ ॥ ਕਹੇ ਕੁਸਤੇ ਜਨ ਫਕੀਰ ਦੀ ਚੁਗਲੀ  
ਕਰਨਾ ਹੈ ॥ ੨੬੩ ॥

ਫੇਰ ਅਠਵੇ ਸਾਹਿਬ ਬਾਲੇ ਗੁਰੁ ਦਿਲੀ ਗਏ ॥ ਵਡੇ ਭਾਈ  
ਰਾਮ ਗਇ ਦਾ ਉਪਕਾਰ ਗੁਰੁ ਹਰਿ ਕਿਸਨ ਜੀ ਵੈਸੇ ਮਾਰਗ  
ਤੁਰਕ ਦੇ ਮੁਹੁ ਨ ਲਗਨਾ ॥ ਸੇ ਤੁਰਕ ਡੇਰੇ ਆਇਆ ॥ ਰਾਜਾ  
ਜਸਵੰਤ ਨੇ ਬੜੀ ਖੁਸ਼ੀ ਕੀਤੀ ਸਾਹਿਬ ਦੀ ॥ ਦਰਿਬਾਰ ਵਿਚਿ ॥  
ਸੇ ਤੁਰਕ ਸੁਹਿ ਕੇ ਦੀਦਾਰ ਨੁ ਆਇਆ ॥ ਇਹ ਮੁਹ ਨ ਲਗੇ ॥  
ਸਰੀਰ ਤਿਆਗ ਦਿਤਾ ॥ ੨੬੪ ॥

ਫੇਰ ਨਾਵੇ ਮਹਿਲ ਨਾਲ ਧੀਰ ਮਲ ਕੇ ਫਰਿਆਈ ਹੋਏ  
ਤੁਰਕ ਅਗੇ ॥ ਸਾਹਿਬ ਕਦੇ ਚਲੇ ਗਏ ॥ ਜੁਬਾਬ ਸੁਆਲ ਕਰਕੇ  
ਸੁਚੇ ਹੋਇ ਆਏ ॥ ਫੇਰ ਦੁਜੀ ਵਾਰੀ ਸਦੇ ਸਾਹਿਬ ਪੜਦਾ ਕਹਿ  
ਗਏ ॥ ਰਾਤ ਨੁ ਰਾਹ ਚਲੇ ਜਾਏ ਸੇ ॥ ਪਾਣੀ ਨੁ ਲੈਣ ਸਤੀ  
ਦਾਸ ਖੁਹ ਉਪਰ ਭੋਜਿਆ ॥ ਉਥੇ ਰੈੜ ਹੋ ਗਈ ॥ ਜਟ ਸਿਖ  
ਖਲਵਾੜਿਆ ਵਿਚਿ ਆਏ ॥ ਉਨ ਜਾਤੇ ਨਹੀ ਧੁੰਮ ਪਾਇ  
ਦਿਤੀ ॥ ਵਾਰਗ ਲੋਕ ਆਇ ਪਹੁਤੇ ॥ ਉਹੁ ਸਿਖ ਦੇਖ ਕੇ  
ਸਰੀਮੰਦੇ ਹੋਇ ਕੇ ਖਿਸਕ ਗਏ ॥ ਸਾਹਿਬ ਅਟਕ ਪਏ ਪਕੜੇ  
ਦਿਲੀ ਆਏ ॥ ਝੂਠੇ ਕਰ ਮਾਰਨੇ ॥ ਸੰਭ ਬੇਮੁਖ ਹੋਇ ਗਈ ॥  
ਸਤੀ ਦਾਸ ਮਤੀ ਦਾਸ ਇਹ ਟਹਿਲੀਏ ਨਾਲਿ ॥ ਪ੍ਰਸਾਦ  
ਪਾਣੀ ਸਾਹਿਬ ਚੌਕੇ ਭੋਜਨੁ ਵੈਸੇ ਮਾਰਗ ਰਹੀਦਾ ਸੀ ॥ ਸੇ  
ਦਿਲੀ ਸੀਸ ਦਿਤਾ ॥ ੨੬੫ ॥

ਫੇਰ ਸਾਹਿਬ ਪੁਰਨ ਪੁਰਖ ਜੀ ਦਸਵੇ ਜਾਮੇ ਨਾਲ  
ਰਾਜੇ ਸੋਗੰਦ ਕਰਕੇ ਧਰਮ ਹਾਰਿ ਗਏ ॥ ਤੁਰਕ ਕਸਮ ਕਰਕੇ  
ਈਮਾਨ ਹਾਰ ਗਏ ॥ ੨੬੬ ॥ <sup>218</sup>

III

ਤਾ ਏਸ ਵਾਸਤੇ ਬਚਨ ਕੀਤਾ ਹੈ ਜੋ ਸਿਖ ਵਿਚਲੇ ਜੈਨ ॥ ਜਿਸ  
ਨੁ ਗੁਰੁ ਸਿਖ ਕਰੇ ਸੇ ਹੋਏ ॥ ਸੇ ਸਿਖੀ ਕੈਸੀ ਵਸਤ ਹੈ ॥ ਜੋ  
ਨਉ ਜਾਮੇ ਸਿਖੀ ਨਾਲਿ ਲੈ ਗਏ ਜੈਨ ॥ ਅਤੇ ਗੁਰਿਆਈ ਦੇਖੇ ਜੀ

ਛਡ ਗਏ ਜੈਨ ॥ ੨੬੮ ॥

ਅਤੇ ਹੁਣ ਸਾਹਿਬ ਪੂਰਨ ਪੁਰਖ ਜੀ ਸਰੀਰ ਸਲਾਮਤ ਹੋਏ ਜੀ  
ਗੁਰਿਆਈ ਦੀ ਪੰਡਿ ਸਿਖਾ ਦੇ ਸਿਰ ਧਰੀ ਹੈ ॥ ਬਚਨ ਕੀਤਾ ਹੈ ॥  
ਜੋ ਸਰਬਤ ਸੰਗਤਿ ਮੇਰਾ ਖਾਲਸਾ ਹੈ ॥ ਅਤੇ ਗੁਰੂ ਖਾਲਸਾ ਹੈ ॥ ੨੬੯ ॥

ਸੋ ਕਿਸ ਦਾਸਤੇ ਜੋ ਏਹਿ ਤੇ ਲੈਕੇ ਜੋ ਧਰਾਰਥ ਜਗਤ ਦੇ ਜੈਨ ॥  
ਸੋ ਇਥੇ ਜੀ ਸਭ ਕੋਈ ਛਡ ਗਿਆ ਹੈ ॥ ਰਾਜ ਮਾਲ ਦੇਸ ਭੁੰਮ  
ਨਗਰ ਕੋਟ ਜਾਤ ਰੂਪ ਧੁਤ ਧੀਆ ਨਾਰੀ ਘਰ ਨਾ ਕੋਈ ਲੈ  
ਗਇਆ ਅਤੇ ਨਾ ਕਿਸੇ ਦੇ ਨਾਲਿ ਗਏ ॥ ੨੭੦ ॥

ਮਾਨ ਤੇ ਆਹਿ ਲੇ ਕਰਿ ਗੁਰਾਈ ਮਹੰਤਾਈ ਵਡਿਆਈ  
ਹੰਤ ਪਾਖੰਡ ਸੋ ਭੀ ਇਥੇ ਜੀ ਰਹੇ ॥ ੨੭੧ ॥

ਨਾਲ ਕੀ ਗਇਆ ॥ ਦਇਆ ਦਾਨ ਤਪੁ ਤਜਨੁ ਸਤੁ ਸਤੁ  
ਗੁਰੀਥੀ ਸਿਖੀ ਸੇਵਾ ॥ ਟਹਿਲ ਇਹ ਨਾਲਿ ਨਿਭੀ ॥ ੨੭੨ ॥

ਅਤੇ ਕਰਨੀ ਆਹਿ ਤੇ ਜੋ ਹੈ ॥ ਗਿਆਨ ਧਿਆਨ ਜਸੁ  
ਭਲਿਆਈ ਬੁਰਿਆਈ ॥ ਕੀਰਤ ਸੋਭਾ ॥ ਕੋ ਦੁਹੀ ਜਗਨੀ ਨਾਲੇ  
ਇਥੇ ਰਹੀ ਨਾਲੇ ਨਾਲਿ ਗਈ ॥ ਸਾਖ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ॥

ਨਾਨਕ ਕਮਾਰਾ ਸੰਗਿ ਜੁਲਿਆ ਰਹਿਆ ਧੈਧਾ ਖਾਇਆ <sup>219</sup> ॥ ੨੭੩ ॥

ਇਸੇ ਦਾਸਤੇ ਸਾਹਿਬ ਪੂਰਨ ਪੁਰਖ ਸਭੇ ਧਰਾਰਥ ਇਥੇ ਜੀ  
ਛਡ ਗਏ ॥ ਅਤੇ ਸਿਖੀ ਨਾਲਿ ਲੈ ਟੁਰੇ ॥ ਤਾ ਗੁਰੂ ਕਾ ਸਿਖ ਭੀ ਸਿਖੀ  
ਦੀ ਖੋਜਨਾ ਕਰਕੇ ਸਿਖੀ ਰਖੇ ॥ ਗੁਰਦੁਆਰੇ ॥ ਇਹ ਪੰਥ ਜੋ  
ਦਾਹਗੁਰੂ ਨਿਯਾਰਾ ਕੀਤਾ ਹੈ ਸੋ ਇਸ ਦਾਸਤੇ ਕੀਤਾ ਹੈ ਜੋ ਸਿਖੀ  
ਨ ਜਾਏ ॥ ੨੭੪ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਲਿਥਾਸੀ ਸਿਫਲਾ ਨਾ ਹੋਵੈ ॥ ੨੭੫ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਮਿਠਾ ਚੁਗਲ ਮਿਠਾ ਮਸਕਰਾ ਮਿਠਾ ਕੌੜਾ  
ਨਾ ਹੋਵੈ ॥ ੨੭੬ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਸਾਧੁ ਸੰਗਤਿ ਫਕੀਰ ਨਾਲ ਨ ਅੜੇ ॥ ੨੭੭ ॥

ਗੁਰੂ ਕਾ ਸਿਖ ਤ੍ਰਿਸਨਾ ਨੁ ਗਾਲੇ ॥ ਨਿਕਾਮਤਾ ਦੀ ਇਛਾ  
ਕਰੇ ॥ ੨੭੮ ॥

ਅਤੇ ਸਮਤੁ ਜੋ ਦਾਹਗੁਰੂ ਪਕੜਾਏ ਜੈਨ ਸੋ ਕ੍ਰੋਧ ਤੇ ਬਲ ਕਰਿ  
ਪਕੜਾਏ ਜੈਨ ॥ ਕ੍ਰੋਧ ਬਿਨਾ ਸਮਤੁ ਨਹੀ ਪਕੜੀਦਾ ॥ ਅਤੇ ਸਮਤੁ  
ਬਿਨਾ ਰਾਜ ਨਹੀ ॥ ਅਤੇ ਰਾਜ ਬਿਨਾ ਵੈਰ ਨਹੀ ਲਈਦਾ ॥ ੨੭੯ ॥

ਕ੍ਰੋਧ ਇਸ ਦਾਸਤੇ ਹੋਆ ਜੋ ਬੇਮੁਖ ਹੋ ਗਏ ॥ ਨਾਲਿ ਕਿਸੇ  
ਸਿਖ ਜੁਧ ਕਰਕੇ ਸੀਸ ਨ ਦਿਤਾ ॥ ਸੋ ਬੇਮੁਖਾਈ ਦੇ ਬਦਲੇ  
ਸਦਾ ਲਖ ਸੀਸ ਦੇਣਗੇ ॥ ਧਰ ਸਿਖ ਸਿਖੀ ਰਖਨਿਗੇ ॥  
ਸਿਖ ਸੋਈ ਹੈ ਜੋ ਗੁਰੂ ਕਾ ਹੁਕਮ ਮੰਨੇ ॥ ਸਾਖ ਗ੍ਰੰਥ  
ਸਾਹਿਬ ਜੀ ॥

ਗੁਰੂ ਕਹਿਆ ਸੋ ਕਾਰ ਕਮਾਵਹੁ ॥

ਗੁਰ ਕੀ ਕਰਨੀ ਕਾਰੇ ਧਾਵਹੁ <sup>220</sup> ॥ ੨੮੦ ॥

<sup>221</sup> ਆਪ ਖਾਵੰਦ ਬਚਨ ਕੀਤਾ ਹੈ ॥ ਮੇਰੇ ਸਰੂਪ ਡਿਠੇ ਮੁਕਤ  
ਨਹੀ ॥ ਮੇਰਾ ਬਚਨ ਬਨੇ <sup>222</sup> ਤੇ ਮੁਕਤ ਹੈ ॥ ਸਾਖ ਗ੍ਰੰਥ  
ਸਾਹਿਬ ਜੀ ॥

ਸਤਿਗੁਰੂ ਨੁ ਸਭ ਦੇਖਦੀ ਜੇਤਾ ਸਭ ਅਕਾਰੁ ॥

ਡਿਠਿਆ ਮੁਕਤਿ ਨ ਹੋਵਈ ਜਿਚਹੁ ਸਬਦ ਨ

ਕਰਨਿ ਬੀਚਾਰ <sup>223</sup> ॥ ੨੮੧ ॥

ਜਦ ਏਹੁ ਗੁਰੂ ਕਾ ਸਿਖ ਹੋਵਾ ਹੈ ਤਾ ਗੁਰੂ ਭੀ ਇਸ ਨੁ  
ਸਮਾਲਦਾ ਹੈ ॥ ਸਾਖ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ॥

ਸਤਿਗੁਰ ਸਿਖ ਕੀ ਕਰੈ ਪ੍ਰਤਿਪਾਲ ॥

ਸੇਵਕ ਕਉ ਗੁਰ ਸਦਾ ਦਿਆਂਗਲ <sup>224</sup> ॥ ੨੮੨ ॥

ਸੋ ਕੈਸੇ ਸਤਿਗੁਰ ਜੈਨ ਜੋ ਪੰਥ ਦੇ ਦਾਸਤੇ ਏਡਾ  
ਪੁਰਖਾਰਥ ਜਿਨਾ ਕੀਤਾ ਹੈ ॥ ਅਤੇ ਪੰਥ ਨੁ ਸਾਹਿਬ  
ਆਪਣੀ ਸਮਤੁ ਦਿਇਆ ਦਿਚਿ ਸੁਚੇਤਿ ਕਰਨ ਲਗੇ ॥  
ਅਪਣੀ ਹਥੀ ਤੀਰ ਬਨਾਈਅਨਿ ਅਤੇ ਸਿਖਾ ਨੁ  
ਸਿਖਲਾਈਏ ॥ ਅਤੇ ਰਹਿਤ ਸਿਖੀ ਦੀ ਉਪਦੇਸ਼ ਹੋਵੇ ॥  
ਅਤੇ ਚਾਲੇ ਰਾਜਨੀਤ ਦੇ ਸਿਖਲਾਈਅਨਿ ॥ ੨੮੫ ॥ <sup>225</sup>

ਬਚਨ ਹੋਇਆ ਜਿਸ ਸਿਖ ਪਾਸੋ ਕੁਰਹਿਤ ਹੋ ਜਾਏ  
ਤੇ ਏਹੁ ਸਰਬਤ ਅਗੇ ਹਥ ਜੋੜ ਖਲੋਵੇ ਤਾ ਉਸ ਨੁ  
ਬਖਸ਼ਦਾ ॥ ਅੜੀ ਨਹੀ ਕਰਨੀ ॥ ਤਨਖਾਹਿ ਲੈਵਈ ॥  
ਫਰ <sup>226</sup> ਨਹੀ ਕਰਨਾ ॥ ੨੮੬ ॥

ਜੇ ਸਿਖ ਸਰਜਪਾਰੀ ਹੋਇ ਕੇ ਚਿਹਰੇ ਦੇ ਰੋਮ ਲਗਾਏ ਸੇ  
 ਤਨਖਾਹੀਆ ॥ ੨੮੭ ॥  
 ਜੇ ਸਿਖ ਖੁਸਾਰਿ ਵਰਤਦਾ ਹੋਵੇ ਅਤੇ ਹੋਰ ਸਿਖ ਹਥ ਧਾਏ ਸੇ  
 ਤਨਖਾਹੀਆ ॥ [੨੮੮]  
 ਜੇ ਸਿਖ ਸਰਬਤ ਵਿਚ ਬੀਚਾਰ ਕੇ ਨਾ ਬੈਠੇ ਸਾਹਿਬਜ਼ਾਦੇ ਤਥਾ  
 ਸਬਰ ਗਊਣਵਾਲੇ <sup>227</sup> ਦੇ ਅਗੇ ਹੋਇ ਬੈਠੇ ਸੇ ਮੁਰਖ  
 ਤਨਖਾਹੀਆ ਜਾਨਣਾ ॥ ੨੮੯ ॥  
 ਜੇ ਸਿਖਾ ਵਿਚਿ ਗੁਰੁ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਖਾਸ ਖੁਸਾਰਿ  
 ਸਿਖ ਭਾਉ ਕਰਕੇ ਲਿਆਵੇ ਓਹੁ ਲੋਭੁ ਕਰਕੇ ਅੰਦਰਿ ਰਖੇ  
 ਵਰਤਾਏ ਨਹੀ ਸੇ ਤਨਖਾਹੀਆ <sup>228</sup> ॥ ੨੯੦ ॥  
 ਕੇਸਧਾਰੀ ਟੋਪੀ ਰਖੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੨੯੧ ॥  
 ਜੇ ਸਿਖ ਕੇਸਧਾਰੀ ਲੰਗੋਟ ਰਖੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ਧਕਾ  
 ਜਾਨਣਾ ॥ ਲੰਗੋਟ ਰਖੇ ਮਨ ਅੰਦਰਿ ॥ ੨੯੨ ॥  
 [ਜੇ ਸਿਖ ਕਛ ਅੰਦਰਿ ਲੰਗੋਟ ਰਖੇ ਸੇ ਧਕਾ ਤਨਖਾਹੀਆ ॥  
 ੨੯੩ ॥ <sup>229</sup> ]  
 ਖੁਸਾਰਿ ਗੁਰ ਕਾ ਬੋਹਿ ਚੁਗਾਏ ਛਪਾਏ ਲੇ ਜਾਏ ਸੇ ਦਲਿਦੀ  
 ਤਨਖਾਹੀਆ ॥ ੨੯੪ ॥  
 ਕਸਧਾਰੀ ਛਾਤੀ ਦੇ ਰੋਮ ਲਗਾਏ ਸੇ ਤਨਖਾਹੀਆ <sup>230</sup> ॥ ੨੯੫ ॥  
 ਜੇ ਸਿਖ ਖੁਸਾਰਿ ਵਰਤਾਦਾ ਜਾਣ ਕੇ ਫਰਕ ਕਰੇ <sup>231</sup> ਸੇ  
 ਕਾਣਾ ਤਨਖਾਹੀਆ <sup>232</sup> ॥ ੨੯੬ ॥  
 ਜੇ ਕੇਸਧਾਰੀ ਲਕ ਦਾ ਕਪੜਾ <sup>233</sup> ਸਿਰ ਧਰੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੨੯੭ ॥  
 ਜੇੜੇ ਚੜੇ ਲੰਗਰ ਵਿਚ ਜਾਏ ਸੇ ਭੀ ਤਨਖਾਹੀਆ ॥ ੨੯੮ ॥ <sup>234</sup>  
 ਜੇੜੇ ਚੜੇ ਖੁਸਾਰ ਧਾਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੨੯੯ ॥  
 ਜੇ ਸਿਖ ਸਿਖ ਨੁ ਖੁਸਾਰੁ ਆਖ ਕੇ ਭੁਲ ਜਾਏ ਸੇ  
 ਤਨਖਾਹੀਆ ॥ ੩੦੦ ॥  
 ਜੇ ਖੁਸਾਰਿ ਸਿਖ ਨੁ ਆਖ ਕੇ ਧਰਲੇ ਆਖ ਖਾਇ ਬੇ ਸੇ  
 ਤਨਖਾਹੀਆ ॥ ੩੦੧ ॥ <sup>235</sup>  
 ਜੇ ਸਿਖ ਚੰਗੇ ਜੋੜ ਮੇਲ ਸਿਖ ਦੇ ਲਗੇ ਵਿਚਿ ਬੇਧੁਜੇਜਾਨ ਉਠ  
 ਜਾਏ ਸੇ ਤਨਖਾਹੀਆ ਦੇਹਦਾਰ ॥ ੩੦੨ ॥  
 ਜੇ ਸਿਖ ਸਿਖ ਦੇ ਕੰਮ ਹੋਏ ਵਿਚ ਠਲਾ ਧਾਏ ਅੜੀ ਕਰੇ ਸੇ

ਤਨਖਾਹੀਆ ॥ ੩੦੩ ॥  
 ਜੇ ਸਿਖ ਸਿਖ ਨਾਲਿ ਹਾਸਾ ਮਸਕਰੀ ਠਠਾ ਕਰੇ ਕਲਧਾਏ  
 ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੦੪ ॥ <sup>236</sup>  
 ਗੁਰੁ ਕਾ ਸਿਖ ਚੋਕੇ ਧਾਏ ਬਿਨਾ ਕੜਾਹ ਖੁਸਾਰਿ ਕਰੇ ਸੇ  
 ਤਨਖਾਹੀਆ ॥ ੩੦੫ ॥  
 ਜੇ ਸਿਖ ਦਾਸੀ ਦਾ ਜਿਸੇਦਾਰ ਦਾਸੀ ਬਿਨਾ ਹੋਰ ਬੇ  
 ਬਖਸਾਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੦੬ ॥  
 ਵਰਤਨ ਦਾਸੀ ਦੀ ਸੁਧ ਹੋਰ ਕੋਈ ਅੜੀ ਹੁਸਤ ਕਰੇ ਸੇ  
 ਤਨਖਾਹੀਆ ॥ ੩੦੭ ॥ <sup>237</sup>  
 ਜੇ ਕੇਸਧਾਰੀ ਲਕ ਦੇ ਕਪੜੇ <sup>238</sup> ਹੋਠੇ ਲੰਘੇ ਸੇ  
 ਤਨਖਾਹੀਆ ॥ ੩੦੮ ॥  
 ਜੇ ਸਿਖ ਦਾ ਮੁਹਿ ਵਿਟਕਾਰੇ <sup>239</sup> ਸੇ ਧਕਾ ਤਨਖਾਹੀਆ ॥ ੩੦੯ ॥  
 ਜੇ ਸਿਖ ਨੁ ਹਥ ਨਾਲ ਬੁਜਾ ਮਾਰੇ ਸੇ ਧਕਾ ਤਨਖਾਹੀਆ <sup>240</sup> ॥  
 ੩੧੦ ॥  
 ਜੇ ਸਿਖ ਨੁ ਧੀਰੀ <sup>241</sup> ਦੇਵੇ ਸੇ ਤਨਖਾਹੀਆ <sup>242</sup> ॥ ੩੧੧ ॥  
 ਜੇ ਸਿਖ ਦੀ ਧਗ ਨੁ ਹਥ ਧਾਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੧੨ ॥  
 ਜੇ ਸਿਖ ਦੀ ਧਗ ਉਤਾਰੇ ਸੇ ਧਕਾ ਤਨਖਾਹੀਆ ॥ ੩੧੩ ॥ <sup>243</sup>  
 ਜੇ ਸਿਖ ਸਿਖ ਦਿਆ ਕੇਸਾ ਨੁ ਹਥ ਧਾਏ ਸੇ ਤਨਖਾਹੀਆ ॥  
 ੩੧੪ ॥ <sup>244</sup>  
 ਜੇ ਸਿਖ ਸਿਖ ਦੇ ਦਾੜੇ ਨੁ ਹਥ ਧਾਏ ਲੜੇ <sup>245</sup> ਸੇ  
 ਤਨਖਾਹੀਆ ॥ ੩੧੫ ॥  
 ਜੇ ਸਿਖ ਸਿਖ ਦੇ ਧਾਰਿ ਆਵੈ ਅਰਬੀ ਸਥਾ ਸਕਤ ਵੰਡ ਨ  
 ਧਾਏ ਸੇ ਰੀਚ ਤਨਖਾਹੀਆ ॥ ੩੧੬ ॥  
 ਜੇ ਸਿਖ ਅਰਬੀ ਨੁ ਧਰਮਸਾਲੀਆ ਜਬਾਬ ਦੇਵੈ ਸੇ ਰੀਚ  
 ਤਨਖਾਹੀਆ ॥ ੩੧੭ ॥  
 ਜੇ ਸਿਖ ਦਾਸੀ ਵਾਲੇ ਭਲੇ ਸਿਖ ਦੀ ਹੋਏ ਟਹਲ <sup>246</sup>  
 ਨ ਕਰਨ ਸੇ ਦੇਵਦਾਰ ਤਨਖਾਹੀਆ ॥ ੩੧੮ ॥  
 ਜੇ ਸਿਖ ਸਿਖ ਨਾਲਿ ਹਥ ਧਾਈ ਲੜਾਈ ਕਰੇ ਸੇ  
 ਤਨਖਾਹੀਆ ॥ ੩੧੯ ॥  
 ਜੇ ਅਰਬੀ ਸਿਖ ਦਾਸਤੇ ਦਾਸੀ ਵਾਲਿਆ ਨੁ ਦੁਖਾਏ <sup>247</sup> ਸੇ

ਨੀਚ ਤਨਖਾਹੀਆ ॥ ੩੨੦ ॥  
 ਜੋ ਧਰਮਸਾਲੀਆ ਧਰੇਸੀ ਸਿਖ ਦੀ ਚੀਜ਼ ਦੀ ਸੁਚੇਤੀ ਨ ਕਰੇ  
 ਸੋ ਤਨਖਾਹੀਆ ॥ ੩੨੧ ॥  
 ਜੋ ਸਿਰੀ ਸਾਹਿਬ ਜੀ ਨ ਉਲੰਘੇ <sup>248</sup> ਸੋ ਤਨਖਾਹੀਆ ॥ ੩੨੨ ॥  
 ਜੋ ਸਿਖ ਦੀ ਆਖੇ ਪਗ ਉਤਰ ਧਰੇ ਬਖਸਾਏ ਨਾਹੀ ਸੋ  
 ਤਨਖਾਹੀਆ ॥ ੩੨੩ ॥  
 ਜੋ ਸਿਖ ਕਰਦ ਦੇਂਦਾ ਭੁਜੇ ਸਟੇ ਸੋ ਤਨਖਾਹੀਆ ॥ ੩੨੪ ॥  
 ਕੁਰਹਤੀਏ ਤਨਖਾਹੀਏ ਧੜੀਏ ਦਾ ਪਖ ਕਰੇ ਸੋ ਭੀ  
 ਤਨਖਾਹੀਆ ॥ ੩੨੫ ॥ <sup>249</sup>  
 ਕੁਰਹਿਤ ਕਰਕੇ ਬਖਸਾਏ ਨਹੀ ਸੋ ਪਕਾ ਤਨਖਾਹੀਆ ॥ ੩੨੬ ॥  
 ਜੋ ਸਿਖ ਨ ਗੁਰੂ ਦਾ ਸਾਹਿਬ ਆਖੇ ਸੋ ਤਨਖਾਹੀਆ ॥ ੩੨੭ ॥  
 ਜੋ ਸਿਖ ਤਰਦਾਰ ਮਗਰ ਖਿਛੇ ਸਟੇ <sup>250</sup> ਸੋ ਤਨਖਾਹੀਆ ॥ ੩੨੮ ॥  
 ਮਾਠਿ ਮੇਢੇ ਉਪਰ ਖਿਛੇ ਰਖੇ ਤਰਦਾਰ ਦੀ ਸੋ ਤਨਖਾਹੀਆ ॥ ੩੨੯ ॥  
 ਤੁਰਕ ਨਫਰ ਦੇ ਹਥ ਸਿਰੀ ਸਾਹਿਬ ਦੇਢੇ ਆਪ ਹਥ ਖਾਲੀ ਅਗੇ  
 ਤੁਰੇ ਸੋ ਮੁਰਖ ਤਨਖਾਹੀਆ ॥ ੩੩੦ ॥  
 ਕਾਢੇ ਬੈਠਾ ਸਿਰੀ ਸਾਹਿਬ ਖਾਸ ਰਖੇ ਸੋ ਤਨਖਾਹੀਆ ॥ ਧਰੇ  
 ਰਖੇ ॥ ੩੩੧ ॥  
 ਸਿੰਘ ਨ ਬਡੀ ਸੁਚੇਤੀ ਚਾਹੀਦਾ ਹੈ ॥ ਸਸਤ੍ਰ ਤੇ ਬਿਨਾ ਖਾਲੀ  
 ਤੁਰੇ ਸੋ ਤਨਖਾਹੀਆ ॥ ੩੩੨ ॥  
 ਕਾਢੇ ਫਿਰਕੇ <sup>251</sup> ਹਥਿ ਧੋਇ ਕੇ ਫਿਰ ਧੰਜ ਇਸਨਾਨ ਨ ਕਰੇ  
 ਸੋ ਤਨਖਾਹੀਆ ॥ ੩੩੩ ॥  
 ਪਗ ਨ ਬਾਸੀ ਰਖੇ ਸੋ ਤਨਖਾਹੀਆ ॥ ੩੩੪ ॥ <sup>252</sup>  
 ਹੋਰੇ ਦਹੀ ਕੇਸ ਨ ਧੋਏ ਸੋ ਆਲਸੀ ਤਨਖਾਹੀਆ ॥ ੩੩੫ ॥  
 ਕੇਸ ਵਿਚ ਜੀਉ ਪਫਰ ਦੇਢੇ ਸੋ ਦਲਿਦੀ ਤਨਖਾਹੀਆ ॥ ੩੩੬ ॥  
 ਜੋ ਗੁਰਮੰਤ੍ਰ ਜਪਜੀ <sup>253</sup> ਰੋਜ਼ ਨ ਪੜੇ ਸੋ ਅਚੇਤ ਤਨਖਾਹੀਆ ॥ ੩੩੭ ॥  
 ਜੋ ਬਾਣੀ ਕੰਠ ਕੀਤੀ ਦਿਸਾਰੇ ਸੋ ਆਲਸੀ ਤਨਖਾਹੀਆ ॥ ੩੩੮ ॥  
 ਗੁੰਝ ਸਾਹਿਬ ਜੀ ਕਾ ਪਾਠ ਲਵੇ ਨੰਗਾ ਕਰੇ ਸੋ ਤਨਖਾਹੀਆ ॥ ੩੩੯ ॥  
 ਇਸਨਾਨ ਕਰਕੇ ਸਿੰਘ ਲੱਕੇ ਨੰਗਾ ਟੁਰੇ ਸੋ ਤਨਖਾਹੀਆ ॥ ਗਿਲੀ  
 ਸੁਕੀ ਕੁਛ ਧਾਇ ਲਏ <sup>254</sup> ॥ ੩੪੦ ॥  
 ਜੋ ਸਿਖ ਪਰਨਾਹੀਆ ਦੀ ਸੰਗਤਿ ਕਰੇ ਸੋ ਤਨਖਾਹੀਆ ॥ ੩੪੧ ॥

॥ ਸਿਖ ਨਾਰੀ ਦਾ ਜੁਠਾ ਖਾਏ ਸੋ ਤਨਖਾਹੀਆ ॥ ੩੪੨ ॥  
 ॥ ਸਿਖ ਮਾਤਾ ਬਿਨਾ ਝੀਮਤਿ <sup>255</sup> ਦੀ ਧੈਰੀ ਧਰੇ ਸੋ  
 ਤਨਖਾਹੀਆ ॥ ੩੪੩ ॥  
 ॥ ਸਿਖ ਹੋਇ ਕੇ ਨਚੇ ਸੋ ਤਨਖਾਹੀਆ ॥ ੩੪੪ ॥  
 ॥ ਸਿਖ ਜੋੜ-ਮੇਲ ਸਿਖਾ ਵਿਚ ਗੁਰੂ ਕੀ ਬਾਣੀ ਬਿਨਾ ਯੋਰ  
 ਗਾਏ ਸੋ ਤਨਖਾਹੀਆ ॥ ੩੪੫ ॥  
 ॥ ਕੇਸਧਾਰੀ ਚਿਟੇ ਚੁਣਾਏ ਸੋ ਤਨਖਾਹੀਆ ॥ ੩੪੬ ॥  
 ॥ ਕੇਸਧਾਰੀ ਕਲਫ ਲਾਏ ਸੋ ਤਨਖਾਹੀਆ ॥ ੩੪੭ ॥  
 ॥ ਸਿਖ ਸਿਖ ਦੀ ਚੁਗਲੀ ਕਰੇ ਸੋ ਤਨਖਾਹੀਆ ॥ ੩੪੮ ॥ ਸਾਖ  
 ਗੁੰਝ ਸਾਹਿਬ ਜੀ ॥  
 ਜਿਸ ਅੰਦਰ [ਚੁਗਲੀ] ਚੁਗਲੇ ਵਜੇ ਤਿਸ ਦਾ ਕੀਤਾ  
 ਕਰਤਿਆ ਸਭ ਗਦਾਇਆ <sup>256</sup> ॥ ੩੪੯ ॥  
 ॥ ਸਿਖ ਕੂੜ-ਸਚ ਬੋਲ ਕੇ ਸਿਖਾ ਨ ਲੜਾਏ ਸੋ ਮਸਕਰਾ  
 ਤਨਖਾਹੀਆ ॥ ੩੫੦ ॥  
 ॥ ਸਿਖ ਸਿਖਾ ਵਿਚ ਮਾਸੁਬਾ ਕਰ ਦੁਬਧਾ ਧਵਾਏ ਸੋ ਤਨਖਾਹੀਆ ॥  
 ੩੫੧ ॥  
 ਪ੍ਰਸਾਦਿ ਖਾਇਆ ਆਏ ਸਿਖ ਨ ਸੁਲਾ ਨ ਕਰੇ ਸੋ ਤਨਖਾਹੀਆ ॥ ੩੫੨ ॥  
 ਸਿਖ ਖਾਸੇ ਮੁਹ ਛੁਪਾਇ ਕੇ ਚੋਰੀ ਖਾਏ ਸੋ ਤਨਖਾਹੀਆ ॥ ੩੫੩ ॥  
 ॥ ਦਸ ਸਿਖ ਭੁਜੇ ਸਦਨ ਆਪ ਮਾਨੀ ਦੰਭੀ ਹੋਇ ਕੇ ਮੰਜੀ  
 ਉਪਰ ਚੜ੍ਹ ਸਵੈ ਸੋ ਧਖੰਡੀ ਤਨਖਾਹੀਆ ॥ ੩੫੪ ॥  
 ॥ ਦਸ ਸਿਖ ਮੰਜੇ ਚੜ੍ਹ ਗਰੀਬ ਸਿਖ ਭੁਏ ਸਵੈ ਆਦਰ ਨ  
 ਕਰਨ <sup>257</sup> ਸੋ ਤਨਖਾਹੀਆ ॥ ੩੫੫ ॥  
 ॥ ਸਰਬਤ ਦੀ ਮਰਜੀ ਬਿਨਾ ਆਪ ਦੁਧੀਕੀ ਕਰੇ ਸੋ  
 ਤਨਖਾਹੀਆ ॥ ੩੫੬ ॥  
 ॥ ਸਿਖ ਦਾ ਮੰਦਾ ਹੋਵਣ ਲਗੇ ਕਾਰਜ ਵਿਗੜੇ ਜਾਏ ਦਸੇ ਨਾਹੀ  
 ਸੋ ਬਡਾ ਤਨਖਾਹੀਆ ॥ ੩੫੭ ॥  
 ਆਪ ਚੰਗਾ ਚੋਖਾ ਖਾਏ ਸਿਖਾ ਨ ਮਾੜਾ ਖਵਾਏ ਸੋ ਤਨਖਾਹੀਆ ॥  
 ੩੫੮ ॥  
 ॥ ਕੰਨਿਆ ਮਾਰੇ ਸੋ ਬੂਟੀ <sup>258</sup> ਤਨਖਾਹੀਆ ॥ ੩੫੯ ॥  
 ॥ ਭਾਦਲੀ ਕੁਰਹਿਤੀਆ ਤਨਖਾਹੀਆ ॥ ੩੬੦ ॥ <sup>259</sup>

ਸਿਖ ਦੀ ਵਸਤੁ ਚੁਗਾਏ ਸੇ ਖੇਤੁ ਤਨਖਾਹੀਆ ॥ ੩੬੧ ॥  
 ਗਰੀਬ ਸਿਖ ਦਾ ਨਿਆਰ <sup>260</sup> ਕਰੇ ਸੇ ਤੰਕਾਰੀ ਤਨਖਾਹੀਆ ॥ ੩੬੨ ॥  
 ਸਿਖ ਦਾ ਗੁਰੂ ਜੀ ਕੀ ਫਤੇ ਬਲਾਏ ਅਗੇ ਨਾ ਬੋਲੇ ਸੇ ਮਾਨੀ  
 ਤਨਖਾਹੀਆ ॥ ੩੬੩ ॥ <sup>261</sup>  
 ਗੁਮਤੀ ਸਿਖ ਕਿਰਤੀ ਘਰਿ ਜੇਏ ਅਰਦਾਸ ਦੀ ਕੋਢੀ ਖਾਏ ਸੇ  
 ਦਲਿਦੀ ਤਨਖਾਹੀਆ ॥ ੩੬੪ ॥  
 ਏਹ ਕੋਢੀ ਅਧਕਾਰੀ ਨੂ ਦੇਖ ਕੇ ਨਾ ਦੇਵੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੬੫ ॥  
 ਏਹ ਕੋਢੀ ਅਰਦਾਸ ਦੀ ਗੁਰੂ ਕਾ ਦਾਨ ਨ ਜਾਣੈ ਸੇ ਸੁਰਖ  
 ਤਨਖਾਹੀਆ ॥ ੩੬੬ ॥  
 ਗੁਰੂ ਕੀ ਅੰਸ ਅਰਦਾਸ ਮਲੇਛ ਨੂ ਦੇਵੈ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੬੭ ॥  
 ਜੇ ਸਿਖ ਅਧਨੇ ਕਬੀਲੇ ਨਾਲ ਰੈਹ-ਬਿਲਾਸ ਕਰਕੇ ਮਜਨ <sup>262</sup>  
 ਨ ਕਰੇ ਸੇ ਖੇਤੁ ਤਨਖਾਹੀਆ ॥ ੩੬੮ ॥  
 ਜੇ ਸਰਬਤ ਦੀ ਮਰਜੀ ਨ ਮਨੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੬੯ ॥ <sup>263</sup>  
 ਜੇ ਸਿਖ ਪਰਨਾਰੀ ਧਾਸ ਜਾਹਿ ਸੇ ਹਰਾਮੀ <sup>264</sup> ਤਨਖਾਹੀਆ ॥ ੩੭੦ ॥  
 ਜੇ ਮਾਤ ਪਿਤਾ ਦੀ ਯਾਗਿਆ ਨਾ ਮਨੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੭੧ ॥  
 ਜੇ ਰੁਠਾ ਖਾਏ ਸੇ ਨੀਚ ਤਨਖਾਹੀਆ ॥ ੩੭੨ ॥  
 ਨਿਗੁਰੇ ਅਨਿਆਹਲੀਏ ਨਾਲ ਵਰਤੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੭੩ ॥  
 ਜੇ ਗੁਰੂ ਕੀ ਬਾਲੀ ਅਸਧ ਪੜੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੭੪ ॥ <sup>265</sup>  
 ਨਿਗੁਰਾ ਪੁਤ੍ਰ ਘਰਿ ਵਿਚਿ ਰਖੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੭੫ ॥  
 ਅਰਦਾਸ ਕੀਤੇ ਬਿਨਾ ਪ੍ਰਸਾਦ ਵਰਤਾਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੭੬ ॥  
 ਪ੍ਰਸਾਦ ਲੈਦਾ ਸਿਖ ਬਹੁਤ ਡਿਸਨਾ ਕਰੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੭੭ ॥  
 ਗੁਰੂ ਕੇ ਬਚਨ ਉਪਰ ਖੁਤੀਤ ਨ ਕਰੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੭੮ ॥ <sup>266</sup>  
 ਗੁਰੂ ਕੀ ਅਰਦਾਸੇ ਮੁੜੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੭੯ ॥  
 ਕੇਸਧਾਰੀ ਬਗਲਬੰਧੀ ਜਾਮਾ ਖਾਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੮੦ ॥  
 ਸੂਹਾ ਧਰਿਰੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੮੧ ॥  
 ਸੁਰਮਾ ਖਾਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੮੨ ॥  
 ਦੁਤਾਰਾ ਧੋਖੀ ਚੋਰੀ ਹੁਮਾਲ ਚੁਗਾਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੮੩ ॥  
 ਟੋਪੀ ਵਾਲੇ ਦੀ ਪੈਰੀ ਪਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੮੪ ॥  
 ਟੋਪੀ ਵਾਲੇ ਦਾ ਜੁਠਾ ਖਾਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੮੫ ॥  
 ਤਰਕ ਅਖਰ ਕੇਸਾ ਉਪਰ ਰਖੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੮੬ ॥

ਗੋਰ ਮੜੀ ਪੁਸ਼ਨ ਜਾਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੮੭ ॥  
 ਮਖਦ ਕੀਰਤਨ ਧਾਠ ਚਰਚਾ <sup>267</sup> ਵਿਚਿ ਗਲਾ ਕਰੇ ਸੇ  
 ਤਨਖਾਹੀਆ ॥ ੩੮੮ ॥  
 )ਏ ਬਲ ਗਰੀਬ ਸਿਖ ਅਰਬੀ ਦੀ ਗੋਰ ਨ ਕਰੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੮੯ ॥  
 ਮਾਥਰ ਕਲਰ ਕੇਸੀ ਖਾਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੯੦ ॥  
 ਅਰ ਗੁਰੇ ਦੀ ਸਿਖ ਨੂ ਕੇਸਾ ਵਾਸਤੇ ਨਾ ਦੇਵੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੯੧ ॥  
 ਮਾਹਿ ਬੋਲੁ ਵਿਚੇ ਗੁਰੂ ਕਾ ਹਿਸਾ ਨ ਕਢੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੯੨ ॥  
 ਅਰ ਗੁਰੇ ਗਰੀਬ ਸਿਖ ਅਰਬੀ ਦੇ <sup>268</sup> ਨ ਧੁਆਇ ਦੇਵੇ ਸੇ  
 ਤਨਖਾਹੀਆ ॥ ੩੯੩ ॥  
 ਸਿਖ ਦੇਵਰ ਲਗੇ ਸਿਖ ਮਨੇਹਿ ਕਰੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੯੪ ॥  
 ) ਸਿਖ ਸਿਖ ਧਾਸੇ ਮਾਇਆ ਲੈਕੇ ਜੂਏ ਖੇਡੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੩੯੫ ॥  
 ) ਸਿਖ ਮਲੇਛਨੀ ਬੇਸਦਾ ਰਮੇ ਸੇ ਮਲੇਛ <sup>269</sup> ਤਨਖਾਹੀਆ ॥ ੩੯੬ ॥  
 ) ਸਿਖ ਸਿਖ ਧਾਸੇ ਮਾਇਆ ਲੈਕੇ ਬੇਕਰਮੀ ਲਾਏ ਸੁ ਨੀਚ  
 ਤਨਖਾਹੀਆ ॥ ੩੯੭ ॥  
 ) ਸਿਖ ਧਾਸੇ ਮਾਇਆ ਲੈਕੇ ਨ ਖਾਏ ਨ ਖਦਾਏ ਦਬੇ ਸੇ  
 ਕ੍ਰਿਪਨ ਤਨਖਾਹੀਆ ॥ ੩੯੮ ॥  
 ਸਿਖਾ ਦੇ ਵਿਚ ਪ੍ਰਸਾਦਿ ਖਾਦਾ ਅਗੇ ਚੁਲੀ ਕਰੇ ਸੇ <sup>270</sup>  
 ਤਨਖਾਹੀਆ ॥ ੩੯੯ ॥  
 ਸਿਖਾ ਦੇ ਜੋੜ ਲਗੇ ਜੇਏ ਵਿਚੇ ਉਠ ਜਾਏ ਸੇ ਤਨਖਾਹੀਆ ਤੰਕਾਰੀ ॥ ੪੦੦ ॥  
 ਜੇ ਭਲਾ ਸਿਖ ਜੇਏ ਸੇ ਰਹਿਤ ਕੁਹਿਰਤ ਦਾ ਵਿਚਾਰ ਕਰ ਲਏ ॥ ੪੦੧ ॥  
 ਜੇ ਗਰੀਬ ਗੁਸਾ ਕਰੇ ਨਿਮਾਣਾ ਜੇਏ ਕੇ ਸੇ ਝਲਣਾ ॥ ੪੦੨ ॥ ਸਾਖ  
 ਗੁੰਝ ਸਾਹਿਬ ਜੀ ॥  
 ਹਮ ਗਰੀਬ ਅਸਕੀਨ ਖੁਤ ਤੇਰੇ ਹਰਿ ਰਾਖ ਰਾਖੁ ਵਡ  
 ਵਡਾ ਹੈ <sup>271</sup> ॥ ੪੦੩ ॥  
 ਜੇ ਘਰਿ ਆਏ ਸਿਖ ਨੂ ਜੇਏ ਬਲ ਭੁਖਿਆ ਟੇਰੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੦੪ ॥ <sup>272</sup>  
 ਜੇ ਸਿਖ ਕਾਰਜ ਬਿਆਹ ਬੇਸਦਾ ਦਾ ਤਮਾਸਾ ਦੇਖੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੦੫ ॥  
 ਜੇ ਸਿਖ ਸਰਦਰ ਮਾੜੀ ਮੁਕਾਮ ਜਾਏ <sup>273</sup> ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੦੬ ॥  
 ਤਰਕ ਦੀ ਯਾਹਦੀ ਮਨਾਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੦੭ ॥  
 ਜੇ ਸਿਖ ਦਾ ਅਧਾ <sup>274</sup> ਨਾਉ ਮਰੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੦੮ ॥  
 ਕੇਸਧਾਰੀ ਜੇਏ ਕੇ ਕਤਰੂ ਬੇਟੇ ਰਖੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੦੯ ॥



ਕਤਰੂ ਦੇ ਕਟੇਰੇ ਮਾਜੇ ਬਿਨਾ <sup>275</sup> ਜਲ ਘੀਏ ਸੇ ਤਖਾਹੀਆ ॥ ੪੧੦ ॥  
 ਜੇ ਕੇਸਾਧਾਰੀ ਦੰਦਾ ਨਾਲਿ ਦਾੜੀ ਟੁਕੇ ਅਥਵਾ ਕੈਚੀ ਮੋਚਾ  
 ਲਵਾਏ ਸੇ ਤਖਾਹੀਆ ॥ ੪੧੧ ॥ <sup>276</sup>  
 ਗਰੀਬ ਸਿਖ ਅਰਬੀ ਬੈਠਾ ਰਹੇ ਆਖ ਖਾਇ ਆਵੈ ਸੇ  
 ਤਖਾਹੀਆ ॥ ੪੧੨ ॥  
 ਭਲੇ ਸਿਖ ਮੰਨੇ-ਪ੍ਰਮੰਨੇ ਅਥਵਾ ਸਾਹਿਬਜ਼ਾਦੇ ਹੁਕਮਨਾਵੀਏ ਵਾਸੀ  
 ਦਿਹ ਆਦਨ ਵਾਸੀ ਵਾਲੇ ਖਬਰ ਨਾ ਲੈਏ ਸੇ ਤਖਾਹੀਆ ॥ ੪੧੩ ॥  
 ਜੇ ਸਿਖ ਅਪਨੇ ਧੁੜ ਨੂ ਧੋਖੀ ਗੁੰਬ ਸਾਹਿਬ ਜੀ ਨਾ ਸਿਖਾਏ  
 ਸੇ ਤਖਾਹੀਆ ॥ ੪੧੪ ॥  
 ਜੇ ਸਿਖ ਸਿਖ ਨੂ ਬੋਲੀ ਠਠੇਲੀ ਕਰੇ ਸੇ ਤਖਾਹੀਆ ॥ ੪੧੫ ॥  
 ਜੇ ਸਿਖ ਸਿਖ ਨੂ ਸਬਦ ਦਿਚਿ ਜਾਏ ਗੁਰਦੁਆਰੇ ਥੀ ਮਾਹਿ  
 ਕਰੇ ਸੇ ਤਖਾਹੀਆ ॥ ੪੧੬ ॥  
 ਜੇ ਸਿਖ ਸਿਖ ਨੂ ਤਰਕਾ ਮਾਰੇ ਸੇ ਤਖਾਹੀਆ ॥ ੪੧੭ ॥  
 ਜੇ ਸਿਖ ਸਿਖ ਨੂ ਜੇਰੇ ਬਲ ਰਹ ਦਿਚਿ ਟੁਟੇ ਭੰਨੇ ਗਰੇ ਫਟੇ ਨੂ  
 ਸਟਿ ਆਵੈ ਸੇ ਤਖਾਹੀਆ ॥ ੪੧੮ ॥  
 ਜੇ ਸਿਖ ਨੂ ਗੈਰ ਮਾਰਗ ਲਾਏ ਸੇ ਤਖਾਹੀਆ ॥ ੪੧੯ ॥  
 ਜੇ ਸਿਖ ਦਾ ਮੁਰਦਾ ਜੇਰੇ ਬਲ ਰਹ ਦਿਚਿ ਨ ਸਮਕਾਰੇ ਸੇ  
 ਤਖਾਹੀਆ ॥ ੪੨੦ ॥  
 ਜੇ ਸਿਖ ਸਿਖ ਨੂ ਗੁਰੂ ਕਾ ਵਾਸਤਾ ਧਾਏ ਜੇਰੇ ਬਲ ਨਾ ਮੰਨੇ  
 ਸੇ ਤਖਾਹੀਆ ॥ ੪੨੧ ॥  
 ਜੇ ਸਿਖ ਕਿਸੇ ਨੂ ਬੇਧੋਜਨ ਵਾਸਤਾ ਧਾਏ ਸੇ ਤਖਾਹੀਆ ॥ ੪੨੨ ॥  
 ਦਿਹ ਅੰਤ ਫਿੜਕ ਦਾ ਬਚਨ ਹੈ ॥ ਜੇ ਸਿਖ ਪ੍ਰਸਾਦਿ ਗੁਰੂ ਕਾ  
 ਕਰਕੇ ਮੁਲਾਜ਼ਮੇਵਾਲੇ ਸਦ ਲੈ ਜਾਏ ਗਰੀਬ ਨੂ ਨ ਸਦੇ  
 ਸੇ ਲਿਖਾਸੀ ਤਖਾਹੀਆ <sup>277</sup> ॥ ੪੨੩ ॥  
 ਜੇ ਸਿਖ ਜੇਇ ਕੇ ਲੜਾਕਾ ਛਿਧਰਾ ਜੇਵੈ ਸੇ ਤਖਾਹੀਆ ॥ ੪੨੪ ॥  
 ਜੇ ਗਰੀਬ ਜੇਇ ਕੇ ਮਸਕਰਾ ਜੇਵੈ ਮੁਰਖ ਜੇਵੈ ਤਿਸ ਨੂ ਮਤਿ  
 ਦੇਹੀ <sup>278</sup> ॥ ਸਾਖ ਗੁੰਬ ਸਾਹਿਬ ਜੀ ॥  
 ਮੁਰਖ ਗੰਢ ਧਵੈ ਮੁਹਮਾਹੁ <sup>279</sup> ॥ ੪੨੫ ॥  
 ਜੇ ਸਿਖ ਮਾਧਿਆ ਦੀ ਟਹਲ ਨ ਕਰੇ ਸੇ ਕ੍ਰਿਤਘਨ ਤਖਾਹੀਆ ॥  
 ਸਾਖ ਗੁੰਬ ਸੰਤ ਸਾਖ ॥

ਧੁਤ ਨ ਮੰਨੇ ਮਾਧਿਆ ਕਮਜ਼ਾਤੀਵੜੀਏ <sup>280</sup> ॥ ੪੨੬ ॥  
 ਕੇਸਾਧਾਰੀ ਜੇਰੇ ਸਰਜਧਾਰੀ ਜੇੜ-ਮੇਲ ਦਿਹ ਪ੍ਰਸਾਦਿ ਵਰਤਾਏ  
 ਸੇ ਤਖਾਹੀਆ ॥ ੪੨੭ ॥  
 ਜੇ ਸਿਖ ਮਾਤ ਧਿਤ ਨ ਸਨਮੁਖਿ ਜਬਾਬ ਦੇਵੈ ਸੇ ਤਖਾਹੀਆ ॥  
 ਸਾਖ ਗੁੰਬ ਸਾਹਿਬ ਜੀ ॥  
 ਰਾਹੇ ਧੁਤ ਝਗਰਤਿ ਜੇ ਸੰਗ ਬਾਧ ॥  
 ਜਿਨਕੇ ਸਦੇ ਵਡੀਰੇ ਤੁਮ ਜੇ ਤਿਨ ਮਿਥੇ ਝਗਰਤ ਧਾਧ <sup>281</sup> ॥ ੪੨੮ ॥  
 ਜੇ ਮਾਧੇ ਗੁਰੂ ਪਾਸੇ ਬੇਮੁਖ ਜੇਏ ਸੇ ਤਖਾਹੀਆ ॥ ਤਿਆਗਿਆ  
 ਪੁਲਾਇ ਨੇ ਧਿਤਾ ॥ ਭਰਬ ਮਾਈ ਤਿਆਗੀ ॥ ੪੨੯ ॥  
 ਜੇ ਸਿਖ ਅਨੰਦ ਧੜੇ ਬਿਨਾ ਕੜਾ ਪ੍ਰਸਾਦਿ ਵਰਤਾਏ ਸੇ  
 ਤਖਾਹੀਆ ॥ ੪੩੦ ॥  
 ਜੇ ਕੜਾ ਪ੍ਰਸਾਦਿ ਲੰਗਰ ਦਾ ਅਰਬ ਨਾਲਿ ਸੁਚੇ ਬਾਸਨ ਧਾਇ  
 ਕੇ ਚੋਕਾ ਨ ਕਰੇ ਸੇ ਤਖਾਹੀਆ ॥ ੪੩੧ ॥ <sup>282</sup>  
 ਭਾਹਲੀ ਹੁਕਈ ਕੁਰਹਿਤੀਏ ਪਾਸੇ ਕੜਾਹੁ ਪ੍ਰਸਾਦਿ ਕਰਾਏ ਸੇ  
 ਤਖਾਹੀਆ ॥ ੪੩੨ ॥  
 ਕੜਾਹੁ ਪ੍ਰਸਾਦਿ ਕਰਕੇ ਤਕੜੀ ਤੋਲੇ ਸੇ ਤਖਾਹੀਆ ॥ ੪੩੩ ॥  
 ਗੁੰਬ ਸਾਹਿਬ ਜੀ ਪਾਸ ਬੇਅਦਬ ਧਿਠ ਦੇਕੇ ਬੈਠੇ ਸੇ ਤਖਾਹੀਆ ॥ ੪੩੪ ॥  
 ਸਬਦ ਜੇਠ ਧੜਹ ਆਖ ਮੰਨੇ ਚੜ ਬੈਠੇ ਸੇ ਧਕਾ ਤਖਾਹੀਆ ॥ ੪੩੫ ॥  
 ਤੁਰਕ ਦੇ ਦਿਹ ਬੈਠੇ ਪ੍ਰਸਾਦਿ ਖਾਏ ਵਰਤਾਏ ਸੇ ਤਖਾਹੀਆ ॥  
 ਤੁਰਕ ਉਠਾਇ ਦੇਹਾ ॥ ੪੩੬ ॥  
 ਜਬ ਧੋਤੇ ਬਿਨਾ ਪ੍ਰਸਾਦਿ ਵਰਤਾਏ ਗੁੰਬ ਸਾਹਿਬ ਜੀ ਧੋਖੀ ਨੂ  
 ਜਬ ਲਾਏ ਸੇ ਤਖਾਹੀਆ ॥ ਸਾਖ ਗੁੰਬ ਸਾਹਿਬ ਜੀ ॥  
 ਧੋਖੀ ਪ੍ਰਮੇਸਰ ਕਾ ਬਾਨ <sup>283</sup> ॥ ੪੩੭ ॥  
 ਜੇ ਸਿਖ ਬਿਖਿਆ ਧੀਏ ਦੇ ਕੋਲ ਬੈਠੇ ਮੁਸਕ ਲਾਏ ਸੇ  
 ਤਖਾਹੀਆ ॥ ੪੩੮ ॥  
 ਜੇ ਗੁਰੂ ਕਾ ਸਿਖ ਜੇਇ ਕੇ ਸਿਰੰਦ ਵਾਲੇ ਖੜੀ ਸੁਚਾ ਝੂਠਾ ਅਤੇ  
 ਮਾਹੀ ਖੜੀ <sup>284</sup> ਦਿਨਾ ਦਾ ਸਤਿ ਵਾਰੀ ਸੁਹੁ ਛਿਟਕਾਰੇ  
 ਬਿਨਾ ਨਾਉ ਲਾਏ ਸੇ ਤਖਾਹੀਆ ॥ ੪੩੯ ॥  
 ਸਿਖ ਪ੍ਰਸਾਦਿ ਵਰਤਾਰਾ ਆਪਨਾ ਧਰਲੇ ਰਖੇ ਸੇ ਤਖਾਹੀਆ ॥ ੪੪੦ ॥  
 ਜੇ ਸਿਖ ਅਪਨੇ ਧਰੁ ਦੇ ਕੰਮ ਦਿਹ ਤੁਰਕ ਮੁਖਿਤਿਆਰਿ ਕਰੇ ਸੇ

ਤਨਖਾਹੀਆ ॥ ੪੪੧ ॥

ਜੇ ਸਿਖ ਘਰੁ ਦਾ ਭੇਰ [ਤਰਕ ਨੂ] <sup>285</sup> ਦੇਵੇ ਸੇ ਨੀਚ ਤਨਖਾਹੀਆ ॥ ੪੪੨ ॥  
ਜੇ ਲਛਮੀ ਦਾ ਮੁਹ ਫਿਟਕਾਰੇ ਸੇ ਭਲਾ ਨਹੀ ਜਾਨਣਾ <sup>286</sup> ॥ ੪੪੩ ॥  
ਤਰਕ ਦੀ ਚਾਕਰੀ ਕਰਕੇ ਹਥ ਜੜਾਏ ਲੈਣੇ ॥ ੪੪੪ ॥  
ਜੇ ਸਿਖ ਅਪਨੇ ਘਰ ਦੇ ਕੰਮੇ ਸਿਖ ਨੂ ਦੂਰ ਕਰਕੇ ਸੇਵਕ ਕਰ  
ਰਖੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੪੫ ॥  
ਜੇ ਸਿਖ ਦੇ ਕੰਮ ਵਿਚ ਸਿਖ ਰਹਿ ਕੇ ਬਿਆਨਤ ਕਰੇ ਸੇ  
ਤਨਖਾਹੀਆ ॥ ੪੪੬ ॥  
ਜੇ ਸਿਖ ਸਿਖ ਦਾ ਚਲਾਣਾ ਸੁਣਨ ਕੇ ਨਾਲਿ ਨ ਜਾਏ ਸੇ ਧਕਾ  
ਤਨਖਾਹੀਆ ॥ ਜੰਮ ਮਾਰਗ ਕਟੀਦਾ ਹੈ ॥ ੪੪੭ ॥  
ਜੇ ਸਿਖ ਗੁਰੂ ਕਾ ਹੁਕਮ ਨ ਮੰਨੇ ਸੇ ਧਕਾ ਤਨਖਾਹੀਆ ॥ ੪੪੮ ॥ <sup>287</sup>  
ਜੇ ਸਬਦ ਨਾਲ ਹਮਾ ਕਰੇ ਸੇ ਧਕਾ ਤਨਖਾਹੀਆ ॥ ੪੪੯ ॥  
ਜੇ ਮੰਨੇ ਉਪਰਿ ਥੇ ਅਤੇ ਸਬਦ ਸੁਣ ਕੇ ਹੇਠ ਨ ਥੇ ਸੇ  
ਧਕਾ ਥੇ ਸਾ ਬੈਠਾਏ ਨਹੀ ਧਾਸ ਧੜਨ ਵਾਲੇ ਨੂ  
ਸੇ ਤਨਖਾਹੀਆ <sup>288</sup> ॥ ੪੫੦ ॥  
ਜੇ ਸਿਖ ਸਿਖ ਨੂ ਝੂਠੀ ਸੁਧਤ ਕਰਾਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੫੧ ॥  
ਜੇ ਕਿਸੇ ਸਰੀਰ ਦਾ ਹਤੁ ਹੋਵੇ ਇਕੇ ਭਲਾ ਹੋਵੇ ਇਸ ਦੇ ਸਧਤ  
ਕੀਤੇ ਤਾ ਸਧਤ ਨ ਕਰੇ ਤਾ ਰਾਕਸ਼ ਤਨਖਾਹੀਆ ॥ ੪੫੨ ॥  
ਜੇ ਸਿਖ ਗੁਰੂ ਦੇਹੀ ਬਾਰ ਬਾਰ ਗਲਾ ਵਿਚ ਕਰੇ ਸੇ  
ਤਨਖਾਹੀਆ <sup>289</sup> ॥ ੪੫੩ ॥  
ਜੇ ਸਿਖ ਸਿਖ ਨਾਲਿ ਗੰਢ ਜਬਾਨੀ ਕਰੇ ਸੇ ਗੰਢਾ ਤਨਖਾਹੀਆ ॥ ੪੫੪ ॥  
ਜੇ ਸਿਖ ਸਿਖ ਨੂ ਮਾਇਆ ਦੇ ਕੇ ਕਿਰਤ ਲਾਏ ਉਹ ਮਾਇਆ  
ਸਿਖ ਦੀ ਛਲ ਕਰਕੇ ਖਾਇ ਜਾਏ ਸਿਖ ਨੂ ਨ ਦੇਵੇ ॥ ਤਿਸ  
ਨਾਲਿ ਨਹੀ ਵਰਤਨਾ ਨ ਵਿਚ ਰਲਣਾ ॥ ਕਰਸੁ ਦੇਵੇ ਤਾ  
ਬਖਸ਼ਣਾ ॥ ੪੫੫ ॥  
ਜੇ ਸਿਖ ਧਾਮੇ ਵਰਜ ਨਾਲਿ ਵਧਾਇ ਜਾਏ ਤਾ ਕਿਰਤੇ  
ਲਾਇ ਕੇ ਉਤਾਰ ਲੇਵਣਾ ॥ ੪੫੬ ॥  
ਅਤੇ ਸਿਖ ਭਲੇ ਸਿਖ ਨੂ ਕੰਮ ਵਿਚਿ ਰਹਿਣ ਦੇਵੇ ॥ ੪੫੭ ॥  
ਜੇ ਸਿਖ ਸਿਖ ਨੂ ਜਾਣ ਬੁਝ ਕੇ ਦੁਖ ਦੇਵੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੫੮ ॥  
ਸਿਖ ਦਾ ਮਾਮਲਾ ਸਿਖਾ ਵਿਚ ਨਿਬੜੇ ਹਾਕਸ ਦੇ ਜਾਏ ਬਿਨਾ

ਸਿਖ ਦੇ ਕਰੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੫੯ ॥

ਸਿਖ ਗੁਰੂ ਕਾ ਸਿਖਾ ਵਿਚ ਨਿਬੜੇ ਦੇਣ ਲੈਣ ਵਾਲਾ ॥ ਜੇ ਬੇਮੁਖ  
ਹੋਵੇਗਾ ਸੇ ਨ ਨਿਬੜੇਗਾ ਹੋਗਾ ਵਿਚੇ ॥ ੪੬੦ ॥  
ਹੋਵੇ ਸਿਖ ਸਿਖੀ ਰਖਨ ॥ ਗੋਬਿੰਦ ਅੰਤਰਿਜਾਮੀ ਹੈ ॥ ਲੇਖਾ ਧਰਮ  
ਗਾਇ ਲੈਕੀ ਝੂਠੇ ਧਾਮੇ ॥ ਜੇ ਸਿਖ ਦਾ ਆਖਿਆ ਨ ਮੰਨੇ  
ਹੋਗਾ ਵਿਚੇ ਸੇ ਬੇਮੁਖ ਤਨਖਾਹੀਆ ॥ ਸਿਖ ਭੀ ਸਾਲਸ  
ਹੋਇ ਕਰ ਆਖਨ ॥ ੪੬੧ ॥  
ਜੇ ਸਿਖ ਨੂ ਸਿਖ ਜਾਣ ਕੇ ਕੈਦ ਕਰਾਏ ਲੁਟਾਏ ਮਰਦਾਏ ਸੇ ਦੈਤ  
ਜਾਨਣਾ ॥ ੪੬੨ ॥  
ਗੁਰੂ ਕੇ ਸਿਖ ਧਾਮੇ ਨਾਲ ਨ ਵਰਤਨ ਬੇਮੁਖ ਤਨਖਾਹੀਆ ॥ ੪੬੩ ॥  
ਜੇ ਸਿਖ ਸਿਖ ਧਾਮੇ ਚਾਕਰੀ ਕਰਾਇ ਕੇ ਨਾ ਦੇਵੇ ਸੇ  
ਤਨਖਾਹੀਆ ॥ ਦਿਤੇ ਬਿਨਾ ਨਹੀ ਵਰਤਨਾ ॥ ੪੬੪ ॥  
ਬਚਨ ਕਰਕੇ ਸੁਝ ਜਾਇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੬੫ ॥  
ਜੇ ਸਿਖ ਦੇ ਹੋਨੇ ਹਥ ਸਾਬਤ ਹੋਵਨ ਤਾ ਸਜੇ ਹਥ ਸੈਚ ਕਰੇ ਸੇ  
ਧਕਾ ਤਨਖਾਹੀਆ ॥ ੪੬੬ ॥  
ਜੇ ਸਿਖ ਸਰੀਰ ਸੁਧ ਇਸਨਾਨ ਅਬਢਾ ਪੰਜ ਇਸਨਾਨ ਹੋਵੇ  
ਬਲ ਕੀਤੇ ਬਿਨਾ ਪ੍ਰਸਾਦਿ ਖਾਏ ਅਬਢਾ ਪਾਠ ਕੁੰਝ ਸਾਹਿਬ  
ਜੀ ਦਾ ਕਰੇ ਸੇ ਅਚੇਤ ਤਨਖਾਹੀਆ ॥ ੪੬੭ ॥  
ਜੇ ਸਿਖ ਸਿਖ ਨੂ ਕੁਛ ਬਚਨ ਕਰੇ ਘਰ ਹੋਵੇ ਰਬੜਾਏ ਕੇ ਦੇਵੇ  
ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੬੮ ॥  
ਜੇ ਸਿਖ ਦਾ ਕਾਰਜੁ ਤੋੜੇ ਸੇ ਬੇਮੁਖ ਤਨਖਾਹੀਆ ॥ ੪੬੯ ॥ <sup>290</sup>  
ਜੇ ਸਿਖ ਸੇਵਕ ਦਾ ਆਖਸ ਵਿਚਿ ਝੁਗੜਾ ਧੈ ਜਾਏ ॥ ਸਿਖ ਵਿਚਿ  
ਸੁਨਸਬ ਹੋਵੇ ਤਾ ਧਰਮ ਭੀ ਕਰੇ ॥ ਅਤੇ ਸਿਖ ਦਾ ਭਲਾ ਭੀ  
ਕਰੇ ॥ ੪੭੦ ॥  
ਜੇ ਸਿਖ ਨਾਲਿ ਅੰਦਰਿ ਹੋਰ ਬਾਹਰ ਹੋਰ ਮੰਦਾ ਕਰੇ ਸੇ ਗੁਰੂ  
ਕਾ ਚੋਰ ਤਨਖਾਹੀਆ ॥ ੪੭੧ ॥  
ਜੇ ਗੁਰੂ ਕਾ ਸਿਖ ਹੋ ਕੇ ਮੁਸਲੇ <sup>291</sup> ਨੂ ਆਖੇ ਕਲਮਾ ਧੜ ਸੇ  
ਤਨਖਾਹੀਆ ॥ ੪੭੨ ॥  
ਗੁਰੂ ਕਾ ਸਿਖ ਇਸਨਾਨ ਕਰਕੇ ਕੇਸਾ ਨੂ ਹਥ ਨਾਲਿ ਛੜਕੇ <sup>292</sup>  
ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੭੩ ॥

ਜਿਥੇ ਸਿਖਾ ਸੀਸ ਦਿਤੇ ਜੇਹਨ ਸਿਖੀ ਉਪਰੇ ਸੇ ਸਹੀਦ ਗੰਜ  
 ਜਾਨਣਾ ॥ ਦੀਵਾ ਬਾਲਣਾ ॥ ੪੭੪ ॥  
 ਅੰਨ ਦੇਖ ਕੇ ਖੇੜ ਦਿਹ <sup>293</sup> ਕਾਏ ਬੈਠੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ਪਿਸਾਥ  
 ਕਰਕੇ ਹਥ ਨ ਧੋਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੭੫ ॥  
 ਜਲ ਦੇ ਕੰਢੇ ਉਪਰ ਕਾਏ ਬੈਠੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੭੬ ॥  
 ਕਛ ਲਾਹਿ ਤੇ ਗਤੀ ਨੰਗਾ ਸਦੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੭੭ ॥  
 ਧਗ ਲਾਹਿ ਸਦੇ ਗਤੀ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੭੮ ॥  
 ਬਿਰਧ ਸਿਖ ਤਥਾ ਸੁਰਦਾਸ ਨ ਧੁਸਾਰਿ ਆਖੇ ਝੁਲ ਨ  
 ਖਟਾਏ <sup>294</sup> ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੭੯ ॥  
 ਜੇ ਸਿਖ ਸਿਖਾ ਬਿਨ ਗੈਰ ਸੰਗਤਿ ਕਰੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੮੦ ॥  
 ਜੇ ਸਿਖ ਸਿਖਾ ਦੇ ਕੰਮ ਦਿਹ ਵਢੀ ਲਏ <sup>295</sup> ਦਲਾਲੀ ਖਾਏ ਸੇ  
 ਤਨਖਾਹੀਆ ॥ ੪੮੧ ॥  
 ਜੇ ਸਿਖ ਭੇਡਾ ਦਾ ਦਹੀ ਕੇਸੀ ਧਾਏ <sup>296</sup> ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੮੨ ॥  
 ਜੇ ਸਿਖ ਸਬਦ ਪੜ੍ਹੇ ਚਰਚਾ ਕਰੇ ਸਿਖ ਨ ਟੋਕੇ ਸੇ  
 ਤਨਖਾਹੀਆ ॥ ੪੮੩ ॥  
 ਜੇ ਸਿਖ ਕਿਸੇ ਸਿਖ ਦਾ ਸਨ ਭੰਗ ਕਰੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ਸੰਤ ਸਾਖ,  
 ਜੇ ਤਉ ਪਿਰੀਆ ਦੀ ਸਿਕ ਰਿਆਉ ਨ ਠਾਹੇ ਕਹੀਦਾ <sup>297</sup> ॥ ੪੮੪ ॥  
 ਜੇ ਬਿਕਾਰਾ ਬੀ ਗੈਰਤ ਨ ਖਾਏ ਸੇ ਅਚੇਤ ਤਨਖਾਹੀਆ ॥ ੪੮੫ ॥  
 ਜੇ ਸਿਖ ਨ ਕਰੂਰ ਨੇੜੀ ਦੇਖੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੮੬ ॥  
 ਜੇ ਸਿਖ ਆਪ ਸੰਸਾਰ ਦੀ ਕਾਣ ਦਿਚਿ ਵਰਤੇ ਅਤੇ ਬਾਹਰੇ ਮੁਕਤਾ  
 ਸਦਾਏ <sup>298</sup> ਸੇ ਕੂੜਾ ਤਨਖਾਹੀਆ <sup>299</sup> ॥ ੪੮੭ ॥  
 ਪੰਥ ਦਾਗੁਗੁਰੂ ਪੂਰਨ ਪੁਰਖ ਦਾ ਹੈ ॥  
 ਦਿਹੇ ਖੁਕੇ ਦਿਹੇ ਮਾਣਕ ਸਮੁੰਦੇ ਹੈ ॥  
 ਮਾਣਕ ਮੋਤੀ ਦਾ ਜੇਤ ਕਰੇ ਖੁਕੇ ਨ ਖਰੀਦੇ <sup>300</sup> ॥ ੪੮੮ ॥  
 ਜੇ ਸਿਖ ਸੁਸਤ ਜੇਹੈ ਜਖਮੀ ਜੇਹੈ ਨਿਤ ਅਰਦਾਸ ਕਰਾਏ ਤਾਜਾ ਜੇਹੈ  
 ਸਿਖਾ ਦੇ ਹਥ ਨ ਧੁਆਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੮੯ ॥  
 ਜੇ ਸਿਖ ਕਤੀਰਾ ਮਹਿਰੀ ਹਥ ਲਾਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੯੦ ॥  
 ਜੇ ਸਿਖ ਸਫਲ ਰੁਖ ਬੇਰ ਆਦਕ ਕਟੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੯੧ ॥ <sup>301</sup>  
 ਜੇ ਸਿਖ ਕੁੰਥ ਸਾਹਿਬ ਜੀ ਧੋਬੀ ਲੈ ਕੇ ਅੰਦਰ ਰਖੇ ਧਾਇ ਕੇ ॥  
 ਨ ਧੜੇ ਨ ਧੜਾਏ ਸੇ ਧਕਾ ਤਨਖਾਹੀਆ ॥ ੪੯੨ ॥

ਜੇ ਸਿਖ ਕੁੰਥ ਸਾਹਿਬ ਜੀ ਅਥਵਾ ਧੋਬੀ ਬੇਅਦਬ ਦੀ ਜਾਗਾ  
 ਰਖੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੯੩ ॥  
 ਜੇ ਨਗਰੀ ਦਿਹ ਧਰਮਸਾਲਾ ਜੇਹੈ ਸਿਖ ਨ ਜਾਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੯੪ ॥  
 ਜੇ ਸਿਖ ਸਿਖ ਨ ਧੁਸਾਰਿ ਆਖ ਕੇ ਫੇਰ ਫੇਰ ਤੈ ਵੇਰੀ ਅਗੇ  
 ਮੋੜੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੯੫ ॥  
 ਸਿਖ ਧੁਸਾਰਿ ਖਾਣਦਾਲੇ ਆਪ ਨ ਗੁਰੂ ਪੀਰ ਨ ਜਾਏ ॥  
 ਵਡਿਆਈ ਗੁਰੂ ਕੀ ਜਾਏ ॥ ੪੯੬ ॥  
 ਸਿਖ ਆਖਣਦਾਲਾ <sup>302</sup> ਆਪ ਨ ਦਾਤਾ ਨ ਜਾਏ <sup>303</sup> ॥ ੪੯੭ ॥  
 ਗੁਰੂ ਕਾ ਸਿਖ ਮਾਰਗ ਜਾਏ ਧਰਮਸਾਲਾ ਆਵੈ ਅਥਵਾ ਕੀਰਤਨ  
 ਸੰਤ ਜਨ ਕੁੰਥ ਸਾਹਿਬ ਜੀ ਧੋਬੀ ਪੜ੍ਹੇ ਮਥਾ ਟੇਕ ਨ  
 ਜਾਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੯੮ ॥  
 ਜੇ ਸਿਖ ਸਿਖਾ ਨ ਬੁਰਮਣਾ ਨ ਧੁਸਾਰਿ ਆਖੇ ਤਾ ਅਗੇ ਪਿਛੇ  
 ਨ ਕਰੇ ॥ ਇਕਠੇ ਦੋਨੇ ਧੰਗਤਾ ਬਹਾਏ ॥ ਸਿਖਾ ਨ ਪਿਛੇ  
 ਬਹਾਏ ਤਾ ਤਨਖਾਹੀਆ <sup>304</sup> ॥ ੪੯੯ ॥  
 ਜੇ ਜਾਣ ਕੇ ਸਿਖ ਖਾਦਰ ਜਾਣ ਸੇ ਤਨਖਾਹੀਆ <sup>305</sup> ॥ ੫੦੦ ॥  
 ਸਬਦ ਪਾਠ ਜੇਹੇ ਕੀਰਤਨ ਦਿਹ ਕੋਈ ਸਿਖ ਖਾਇਆ ਝੁਗੜਾ  
 ਖਾਇ ਧਾਏ ਸੁਆਦ ਗਵਾਏ ਸੇ ਧਕਾ ਤਨਖਾਹੀਆ ॥ ੫੦੧ ॥  
 ਜੇ ਦਸਾ ਜਾਮਨਾ ਦਿਚਿ ਭੇਰ ਜਾਏ ਸੇ ਧਕਾ ਤਨਖਾਹੀਆ ॥ ੫੦੨ ॥  
 ਗੁਰੂ ਕਾ ਸਿਖ ਜੰਦ ਜਾਏ ਸਿਖਾ ਨਾਲ ਘਰਿ ਸੇਵਕਾ ਦੇ ਆਵੈ  
 ਹਥ ਜੁੜਾਇ ਲਏ <sup>306</sup> ॥ ੫੦੩ ॥  
 ਸਿਖ ਗੁਰੂ ਕਾ ਦਾਗੁਗੁਰੂ ਕਾ ਜਾਪ ਕਰਦਾ ਰਹੇ ॥ ੫੦੪ ॥  
 ਜੇ ਦੀਪਕ ਨ ਠੰਢਾ ਕਰਨਾ ਜੇਹੈ ਧਕਾ ਕਪੜਾ ਗਲਾਇ ਕੇ ਕਰੇ ॥  
 ਮੁਹੁ ਦੀ ਫੂਕ ਹਥ ਦਾ ਬੁਜਾ ਮਾਰੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੫੦੫ ॥  
 ਸਿਖਣੀ ਨ ਖੰਡੇ ਦੀ ਧਾਹੁਲ ਦੇਵੇ <sup>307</sup> ਸੇ ਤਨਖਾਹੀਆ ॥ ੫੦੬ ॥  
 ਆਏ ਧੁਸਾਰਿ ਨ ਨਿਰਾਦਰ ਕਰੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ਸਾਖ  
 ਕੁੰਥ ਸਾਹਿਬ ਜੀ ॥  
 ਆਇ ਪੁਰਖ ਤੇ ਭਇਆ ਅਨਾਇ <sup>308</sup> ॥ ੫੦੭ ॥  
 ਗੁਰੂ ਕਾ ਸਿਖ ਧੋਬੀ ਕੁੰਥ ਸਾਹਿਬ ਜੀ ਜੋਰ ਬਾਣੀ ਪੜ੍ਹਿ ਲਈ  
 ਆਖੇ ॥ ਜੇ ਆਖੇ ਪੜ੍ਹਿ ਛਡਿਆ ਸੇ ਤਨਖਾਹੀਆ ॥ ੫੦੮ ॥  
 ਜੂਠੇ ਧੁਸਾਰਿ ਭੇਟਾ <sup>309</sup> ਕਰੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ਧੋਬੀ ਕੁੰਥ ਸਾਹਿਬ

ਜੀ ਧੜਿ ਕੇ ਨਿਸਾਨੀ ਵਿਚਿ ਕਖੁ ਰਖੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੦੯ ॥  
 ਕੇਸ ਧੋਇ ਹਰੇ ਕਰਨੇ ਆਖੇ ॥ ਸੁਕਾਏ ਆਖੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੧੦ ॥  
 ਪਟੀ ਲਿਖਣ ਵਾਲਾ ਧੋਇ ਕੇ ਸੁਕਾਏ ਆਖੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੧੧ ॥<sup>੩੧੦</sup>  
 ਅਤੇ ਗਹਿ ਚਲਦੇ ਸਾਖੀ ਸਾਖ ਛਡ ਜਾਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੧੨ ॥  
 ਸਿਖ ਸਿਖ ਨੁ ਦਗਾ ਦੇਵੈ ਕੁਮਾਰਗ ਪਾਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੧੩ ॥<sup>੩੧੧</sup>  
 ਖੁ ਉਪਰ ਪਾਣੀ ਭਰਦਾ ਸਿਖ ਪਾਣੀ ਮੰਗੇ ਨਾ ਪਿਲਾਏ ਸੇ  
 ਤਨਖਾਹੀਆ ॥ ੪੧੪ ॥  
 ਜੇ ਸਿਖ ਮਾਰਗੇ ਆਏ ॥<sup>੩੧੨</sup> ਸਿਖ ਨੁ ਹੋਰ ਬੇਚਲ ਕਰਾਏ ਸੇ  
 ਤਨਖਾਹੀਆ ॥ ੪੧੫ ॥  
 ਸੁਰਜ ਦੇਵਤੇ ਨੁ ਨਮਸਕਾਰ ਨ ਕਰੇ ॥<sup>੩੧੩</sup> ਸੇ ਤਨਖਾਹੀਆ ॥ ਸਾਖ  
 ਪਾਤਿਸਾਹੀ ੧੦ ॥  
 ਨਮੇ ਸੁਰਜ ਸੁਰਜੇ ॥ ਨਮੇ ਚੰਦ੍ਰ ਚੰਦ੍ਰੇ ॥<sup>੩੧੪</sup> ॥ ੪੧੬ ॥  
 ਜੇ ਸਿਖ ਕੁਲਕ ਰਖੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੧੭ ॥<sup>੩੧੫</sup>  
 ਨੰਗੀ ਕੇਸੀ ਛਿਰੇ ਰਵਾਲ ਪਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੧੮ ॥  
 ਨੰਗੀ ਕੇਸੀ ਬਜਾਰ ਵਿਚ ਬੈਠੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੧੯ ॥<sup>੩੧੬</sup>  
 ਨੰਗੀ ਕੇਸੀ ਮਾਰਗ ਟੁਰੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੨੦ ॥  
 ਨੰਗੀ ਕੇਸੀ ਤੇਜਨ ਕਰੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੨੧ ॥  
 ਦਾੜੀ ਵਾਲਾ ਤੀਸਤ ਪਾਸੇ ਕੇਸ ਰਿਖਾਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੨੨ ॥  
 ਬੇਪੋਜਨ ਸੁਆਨ ਨੁ ਵਟਾ ਮਾਰੇ ॥<sup>੩੧੭</sup> ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੨੩ ॥  
 ਕੇਸ ਜੁੜ ਜਾਨ ਖਬਰ ਨ ਲਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੨੪ ॥<sup>੩੧੮</sup>  
 ਤੀਸਤੀ ਵਿਚਿ ਕੇਸ ਖੋਲ ਬੈਠੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੨੫ ॥<sup>੩੧੯</sup>  
 ਕੇਸਾ ਨੁ ਵਾਲ ਆਖੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੨੬ ॥  
 ਕੇਸਾ ਵਿਚਿ ਜੀਉ ਪੈਨ ਖਬਰ ਨ ਲਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੨੭ ॥  
 ਕੇਸਾ ਨੁ ਮੰਦਾ ਹੁਸ ਲਾਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੨੮ ॥  
 ਗੁਰੂ ਕੇ ਕੀਰਤਨ ਵਿਚਿ ਹੋਰ ਗਲ ਕਰੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੨੯ ॥<sup>੩੨੦</sup>  
 ਸਿਖ ਮੁਤੇ ਨੁ ਮਾਰ ਕੇ ਪੈਰ ਜਗਾਏ ਬਿਅਦਬੀ ਨਾਲਿ ਸੇ  
 ਤਨਖਾਹੀਆ ॥ ੪੩੦ ॥  
 ਜੇ ਸਿਖ ਗੁਰੂ ਕਾ ਗੁਰੂ ਕੇ ਸਿਖ ਦਾ ਮਾਨ ਭੰਗ ਕਰੇ ਸੇ  
 ਤਨਖਾਹੀਆ ॥ ੪੩੧ ॥  
 ਜੇ ਦੁਇ ਸਿਖ ਆਪਸ ਵਿਚਿ ਲੜਨ ॥ ਸਿਖ ਮਨੇ ਕਰਨ ਦੇਵੈ

ਨ ਸੰਨਤ ਦੇਵੈ ਤਨਖਾਹੀਆ ॥ ੪੩੨ ॥  
 ਜੇਹੜਾ ਸਿਖ ਸਿਖ ਦੇ ਕਰੇ ਉਪਰ ਚਲੇ ਨਹੀ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੩੩ ॥<sup>੩੨੧</sup>  
 ਜੇ ਸਿਖ ਆਪਣੇ ਗੁਰੂ ਕੀ ਹਾਠ ਕਰੇ ਸੇ ਖਕਾ ਤਨਖਾਹੀਆ ॥ ੪੩੪ ॥  
 ਜਿਸ ਸਿਖ ਦੇ ਕੰਠ ਜਪਜੀ ਨ ਹੋਵੈ ਤਿਸ ਨਾਲ ਵਰਤਨ  
 ਨਹੀ ॥ ੪੩੫ ॥<sup>੩੨੨</sup>  
 ਜੇ ਸਤਿਗੁਰੂ ਕੇ ਕੀਤੇ ਉਪਰਿ ਥਾਕੀ ਕਢੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ਸਾਖ  
 ਗੁੰਬ ਸਾਹਿਬ ਜੀ ॥  
 ਆਪ ਸਤਿ ਕੀਆ ਸਭ ਸਤੁ ॥<sup>੩੨੩</sup>  
 ਹਰੇ ਸਾਖ ॥  
 ਸਭ ਕਿਛੁ ਧੂਰਾ ਘਟ ਦਧਿ ਕਿਛੁ ਨਾਹੀ ॥<sup>੩੨੪</sup>  
 ਪੂਰੇਸੀ ਸਿਖ ਨੁ ਮੀਰ ਝੁੜੀ ਬਿਸਰਾਮ ਨੁ ਜਾਗਾ ਅਸਥਾਨ  
 ਵਾਸੀ ਵਿਚਿ ਕਰ ਦੇਵੈ ਨਹੀ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੩੬ ॥  
 ਗੁਰੂ ਕੇ ਸਿਖ ਸੁਚੇਤ ਰਹਿਣ ॥ ਠਗ ਉਚਕੇ ਭੇਖੀ ਲੰਘਣ ਦਾ ਦਿਸਾਰ  
 ਨਹੀ ਕਰਨਾ ॥ ਧੰਬ ਗੁਰੂ ਕਾ ਦਧੇਗਾ ॥ ਸਮਾ ਧਾਇ ਕੇ ॥ ਅਤੇ  
 ਮੁਹਬਤ ਘਟੇਗੀ ॥ ਦਾਧੇ ਵਿਚ ਮੰਦਾ ਚੰਗਾ ਸਮਾਵਦਾ ਹੈ ॥  
 ਗੁਰੂ ਕੇ ਸਿਖ ਸੁਚੇਤੀ ਨਾਲ ਵਰਤਨਗੇ ॥<sup>੩੨੫</sup> ॥ ੪੩੭ ॥  
 ਦਰਬਾਰ ਸਿਖਾ ਦੇ ਲਗੇ ਵਿਚ ਮਾਈ ਦਾ ਜਾਮਾ ਗੁੰਬ ਸਾਹਿਬ ਜੀ  
 ਧੋਖੀ ਨ ਪੜੇ ॥ ਸੁਣੇ ਸਹੀ ॥ ੪੩੮ ॥  
 ਮਾਈ ਮਾਈਆ ਵਿਚ ਪੜੇ ॥<sup>੩੨੬</sup> ਸਿਖ ਸਿਖਾ ਵਿਚ ਬੈਠਕੇ ॥ ੪੩੯ ॥  
 ਜੇ ਸਿਖ ਕਾਏ ਬੈਠਾ ॥<sup>੩੨੭</sup> ਗਲਾ ਕਰੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੪੦ ॥  
 ਤੁਰਕ ਮੰਤ੍ਰੀ ਵਸਤ ਸੀਰਸੀ ਤੇ ਆਇ ਲੇ ਕਰਿ ਜੇ ਸਿਖ  
 ਖਾਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੪੧ ॥  
 ਪਗੜੀ ਲਾਹੇ ਪ੍ਰਸਾਰਿ ਖਾਏ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੪੨ ॥  
 ਬਸੰਤ ਨੁ ਪਾਣੀ ਜੂਠੇ ਨਾਲ ਠੰਡਾ ਕਰੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ੪੪੩ ॥  
 ਸਿਖਾ ਵਿਚ ਬੈਠ ਕੇ ਬੇਮੁਜਾਰਾ ਬੋਲੇ ਸੇ ਤਨਖਾਹੀਆ ॥ ਸਾਖ  
 ਗੁੰਬ ਸਾਹਿਬ ਜੀ ॥  
 ਮੁਹ ਚਲੈ ਸੁ ਅਗੈ ਮਾਰੀਐ ॥<sup>੩੨੮</sup>  
 ਹੋਰ ਸਾਖ ॥  
 ਜੇ ਕੇ ਦਰਗਹਿ ਬਹੁਤਾ ਬੋਲੇ ਨਾਉ ਪਏ ਬਜਾਰੀ ॥<sup>੩੨੯</sup> ॥ ੪੪੪ ॥  
 ਹੋਰ ਜੇ ਕੋਈ ਬਿਅਦਬੀ ਹੋਵੈ ਸਿਖਾ ਨ ਭਾਵੈ ਸੇ ਭੀ ਹਥ

ਜੁੜਾਇ ਬਖਸਾਏ ਨਾਹੀ ਸੇ ਭੀ ਤਨਖਾਹੀਆ ॥ ੪੪੫ ॥<sup>330</sup>  
 ਜੇ ਕੁਰਹਿਤੀਏ ਤਨਖਾਹੀਏ ਭੇਖੀ ਲੰਘਣ ਚੋਰ ਯਾਰ ਜੁਆਰੀ ਦੀ  
 ਹਿਮਾਇਤ ਕਰੇ ਸੇ ਭੀ ਤਨਖਾਹੀਆ ॥ ੪੪੬ ॥  
 ਸਿਖ ਜੋਇ ਕੇ ਕੰਨਿਆ ਮਾਰੇ ਧੰਜੀ ਮੇਲੀ ਵਰਤੇ ਸੇ ਧਕਾ  
 ਤਨਖਾਹੀਆ ॥ ੪੪੭ ॥<sup>331</sup>  
 ਧਾੜਾ<sup>332</sup> ਕਰੇ ਬਖਸਾਏ ਨਾਹੀ ਤਿਸ ਨਾਲਿ ਨਹੀ ਵਰਤਨਾ ॥ ਗੁਰੂ  
 ਕਾ ਸਿਖੁ ਐਸੀ ਸਿਖੀ ਰਖੈ ਜੈਸੇ ਕੁੰਝ ਸਾਹਿਬ ਜੀ ਵਿਚਿ  
 ਬਚਨ ਕੀਤਾ ਹੈ ॥ ਇਸ ਸੰਸਾਰ ਦਾ ਰਹਿਣਾ ਐਸੇ ਹੈ  
 ਜੈਸੇ ਹੈਨ ਬਸੇਰਾ ਪਰਦੇਸੀ ਦਾ ਹੈ ॥ ਸਾਖ ਕੁੰਝ ਸਾਹਿਬ ਜੀ ॥  
 ਜੈਸੇ ਗੋਇਲ ਗੋਇਲੀ ਤੈਸੇ ਸੰਸਾਰਾ<sup>333</sup> ॥  
 ਜੋਰ ਸਾਖ ॥  
 ਹਮ ਆਦਮੀ ਹਾ ਏਕਦਮੀ ਮੁਹਲਤ ਮੋਹ ਨ ਜਾਣਾ<sup>334</sup> ॥ ੪੪੮ ॥

ਏਹਿ ਜੁਕਤਾ ਅਤੇ ਰਹਿਤਾ ਅਤੇ ਤਨਖਾਹਾ ਗੁਰੂ ਕੇ ਸਿਖ ਨ  
 ਆਖਿਆ ਹੈਨ ॥ ਸੇਵਕ ਨ ਸੰਸਾਰੀ ਨ ਨਹੀ ਕਹਿਆ ॥ ੪੪੯ ॥  
 ਜੇ ਗੁਰੂ ਕੀ ਸਿਖਲੀ ਜੋਏ ਜਲ ਇਸਨਾਨ ਨੰਗੀ ਨ ਕਰੇ ॥ ਸੂਰਜ  
 ਦੇ ਸਨਮੁਖ ਨੰਗੀ ਨ ਦੇਵੇ ਜਲੁ ਨ ਖਲੋਵੇ ॥ ਜਲ ਅਤੇ ਸੂਰਜ  
 ਧਿਤਾ ਹੈ ॥ ੪੫੦ ॥  
 ਗੁਰੂ ਕੀ ਸਿਖਲੀ ਮੈਲੀ ਜੋਇ ਕੇ ਨ ਧੁਸਾਰ ਧਕਾਏ ਨ  
 ਖਵਾਇ ॥ ੪੫੧ ॥  
 ਗੁਰੂ ਕੀ ਸਿਖਲੀ ਮਰਦ ਦਾ ਮੁਹ ਨ ਛਿਟਕਾਰੇ ॥ ੪੫੨ ॥  
 ਗੁਰੂ ਕੀ ਸਿਖਲੀ ਮਰਦਾ ਨਾਲ ਸਨਮੁਖ ਨ ਲੜੇ<sup>335</sup> ॥ ਗੁਰੂ ਕੀ  
 ਸਿਖਲੀ ਸਾਖ ਸੰਗਤਿ ਵਿਚ ਮਥਾ ਕਜਿ ਬੈਠੇ ॥ ੪੫੩ ॥  
 ਗੁਰੂ ਕੀ ਸਿਖਲੀ ਕੁੰਝ ਸਾਹਿਬ ਖੇਖੀ ਧੜਨ ਸਿਖੇ ਤਾ ਧੁਕਿਰਤਾ  
 ਸੰਸਾਰੀ ਤਿਆਗ ਦੇਵੇ ॥ ਗੀਤ ਟਪੇ ਗਾਵਣਾ ॥ ਮਸਕਰੀ  
 ਮਿਠਲੀ ਗੰਦੇ ਬਚਨ ਤਜਿ ਦੇਵੇ ॥ ੪੫੪ ॥  
 ਗੁਰੂ ਕੀ ਸਿਖਲੀ ਧਰਪੁਰਖ ਦੀ ਸੰਗਤ ਨ ਕਰੇ ॥ ਝੁਰੀ ਨਾਰਿ  
 ਨਾਲਿ ਇਕਲੀ ਬੈਠ ਚਰਚਾ ਨ ਕਰੇ<sup>336</sup> ॥ ੪੫੫ ॥  
 ਗੁਰੂ ਕੀ ਸਿਖਲੀ ਸੀਲ ਧਰਮ ਰਖੇ ॥ ਅਪਣੇ ਭਰਤੇ ਨ ਕਰਤਾ<sup>337</sup>

ਜਾਣੇ ॥ ਜੋਰ ਸਭ ਧਿਤਾ ਭਾਈ ਖੁੜ ਕਹਿ ਜਾਣੇ ॥ ੪੫੬ ॥  
 ਭਰਤੇ ਨ ਸਿਖੀ ਦਾ ਉਪਦੇਸ ਕਰੇ ॥ ਕਲਗੁਗ ਦੇ ਧਰਖ ਨਾਹੀ ਦੇ ਸੁਰੀਰ  
 ਹੋਸਨ ॥ ਸਿਖਲੀ ਦਾ ਉਪਦੇਸ ਉਨਾਨ ਕਾਰੀ ਲਗਦਾ ਹੈ ॥ ੪੫੭ ॥  
 ਗੁਰੂ ਕੀ ਜੋ ਸਿਖਲੀ ਜੋਏ ਸੇ ਟਬਰ ਨਾਲੇ ਅਰਬੀ ਸਿਖ ਨ  
 ਧੁਸਾਰਿ ਹਛਾ ਛਕਾਏ ॥ ੪੫੮ ॥  
 ਗੁਰੂ ਕੀ ਸਿਖਲੀ ਸਬਦ ਬਾਣੀ ਗੁਰੂ ਕੀ ਕੰਠ ਕਰੇ ॥ ਧਰਮਸਾਲੇ  
 ਦੇ ਵਕਤਿ ਮਥਾ ਟੇਕਣ ਜਾਏ ॥ ੪੫੯ ॥  
 ਪਛੀ ਵਿਚੇ ਧੁਲੀ ਸੁੜ ਵਿਚੇ ਛਲੀ ਅਟੀ ਗੋੜਾ ਵਟੀਆ ਨ ਤਾਹੀ  
 ਵਿਚੇ ਹੁਮਾਲ ਚਾਹਰ ਜਥਾ ਸਕਤ ਗੁਰੂ ਕੇ ਨਮਿਤ ਦੇਵੇ ॥ ੪੬੦ ॥  
 ਗੁਰੂ ਕੀ ਸਿਖਲੀ ਚੋਕੇ ਵਿਚੇ ਧੁਸਾਰ ਦੀ ਤੋਹ ਵਿਚੇ ਮੁਠ ਆਏ  
 ਦੀ ਗੁਰੂ ਕੇ ਅਰਥ ਦੇਵੇ ॥ ਧਰਮਸਾਲੇ ॥ ਅਰਬੀ ਸਿਖ ਨ ॥  
 ਗੁਰੂ ਕਾ ਬਚਨ ਹੈ ॥ ਸਾਖ ਕੁੰਝ ਸਾਹਿਬ ਜੀ ॥  
 ਸਤਿਗੁਰ ਤ੍ਰਿਪਤੇ ਗੁਰਸਿਖ ਮੁਖ ਧਾਇ<sup>338</sup> ॥ ੪੬੧ ॥  
 ਗੁਰੂ ਕੀ ਸਿਖਲੀ ਸੁਚੇਤ ਰਹੇ ॥ ਸਰੀਰ ਦੀ ਕਿਰਯਾ ਧਵਿਤੁ  
 ਰਖੇ ॥ ਸੋਚ ਜਲ ਮਿਰਤਕਾ ਕਰਕੇ<sup>339</sup> ॥ ਚੋਕੇ ਵਿਚ ਆਟਾ  
 ਗੁਨਰੀ ਧੁਸਾਰਿ ਧਕਾਲੀ ਗਲਾ ਨ ਕਰੇ ॥ ਧੁਕਾ  
 ਧਉਦੀਆ ਹੈਨ ॥ ੪੬੨ ॥  
 ਗੁਰੂ ਕੀ ਸਿਖਲੀ ਧੁਸਾਰਿ ਕਰਦੀ ਨਕ ਸੁਣਕਦੀ ਧਿੰਡਾ ਖੁਰਕਦੀ  
 ਹਥ ਧੋਇ ਲਏ ॥ ਬਾਲਕਾ ਬਾਲਕੀ ਨੈਦਾਨ ਚਉਕੇ ਵਿਚ ਨ  
 ਲੈ ਬੈਠੇ ਧੁਸਾਰਿ ਤੋੜੀ ਨੈਦਾਨ ਦੀ ਸੰਕਾ ਰਖੇ ॥ ੪੬੩ ॥  
 ਗੁਰੂ ਕੀ ਸਿਖਲੀ ਧੰਜੀ ਮੇਲੀ ਸਿਆਧੇ ਨ ਜਾਏ ॥ ਭਾਜੀ ਦੇਵੇ  
 ਲੇਵੇ ਨਹੀ ਧੰਜੀ ਮੇਲੀ ॥ ੪੬੪ ॥  
 ਆਪਣੇ ਸੁਆਰਥ ਜੋਏ ਤਾ ਭਾਜੀ ਧਰਮਸਾਲੇ ਦੇਵੇ ॥ ਠਠਾ  
 ਮਸਕਰੀ ਮਿਠਲੀ ਨ ਦੇਵੇ ॥ ਗਾਵੈ ਤਾ ਸੁਭ ਗੀਤ ਸੁਗਗ  
 ਘੋੜੀਆ ॥ ਗੰਦੇ ਬੋਲ ਨ ਆਖੇ ॥ ੪੬੫ ॥  
 ਗੁਰੂ ਕੀ ਸਿਖਲੀ ਇਸਨਾਨ ਅਥਵਾ ਧੰਜ ਇਸਨਾਨਾ ਕਹਿ ਕੇ  
 ਗੁਰਮੰਤ੍ਰ ਧੜੇ ॥ ਗੋਰ ਮੜੀ ਨ ਮੰਨੇ ॥ ਬਇਆ ਗੁਰੂ ਕਾ  
 ਲਏ ॥ ਗੁਰੂ ਬਿਨਾ ਭਰਤਾ ਬਿਨਾ ਸਤਿ ਸਗਤਿ ਬਿਨਾ  
 ਜੋਰ ਨ ਜਾਣੇ<sup>340</sup> ॥ ੪੬੬ ॥  
 ਪਤਿਭੁਤ ਰਖੇ ॥ ਸਤਿ ਧਰਮ ਰਖੇ ॥ ਜੈਸੇ ਕੁੰਝ ਸਾਹਿਬ ਜੀ

ਦਿਖ ਕਰਿਆ ਜੈਨਿ ॥ ਰਹਿਤਵਾਨ ਬੁਧਵਾਨ ਸੀਲਵਾਨ ॥  
 ਨਿਧਾਨ ਮਿਸਟਵੈਨੀ ਲਾਜਿਚਛ ਦਇਆਵਾਨੁ ਇਹ  
 ਉਪਦੇਸ ਗੁਰੂ ਕੇ ਸਿਖ ਸਿਖਣੀ ਨੂ ਜੈਨਿ ॥ ਇਹ ਜੋ  
 ਜਨਮ ਮਾਖੁ ਦਾ ਲਗਾ ਹੈ ਤਬ ਸੋ ਦੁਰਲਭ ਹੈ ॥  
 ਬਿਰਥਾ ਨ ਗਵਾਏ ॥ ਸਾਖੁ ਗੁੰਥ ਸਾਹਿਬ ਜੀ ॥

ਗੁਰ ਸੇਵਾ ਤੇ ਭਗਤ ਕਮਾਈ ॥  
 ਤਬ ਏਹ ਮਾਨਸ ਦੇਹੀ ਧਾਈ ॥

ਇਸ ਦੇਹੀ ਕਉ ਖੋਜਹਿ ਦੇਵ ॥

ਸੋ ਦੇਹੀ ਭਜ ਜਹਿ ਕੀ ਸੇਵਾ <sup>341</sup> ॥ ੪੬੭ ॥

ਸਰਬਤ ਦਿਖ ਵਾਗੁਗੁਰੂ ॥ ਸਰਬਤ ਜੋੜ ਮੇਲ ਸਿਖ ਦਾ ਦੀਦਾਰ  
 ਗੁਰੂ ਕਾ ਦੀਦਾਰ ਹੈ ॥ ਗੁਰੂ ਕਾ ਬਚਨ ਹੈ ਸਰਬਤ ਵਿਚਿ ਹਉ ਹਾ ॥  
 ਸਰਬਤ ਸਿਖ ਸੰਗਤਿ ਗੁਰਦੇਉ ਜਾਨਨਾ ॥ <sup>342</sup> ਸਿਖੀ ਰਖਣੀ  
 ਰਹਿਤ ਕਮਾਵਣੀ ॥ ੪੬੮ ॥

IV

ਇਸ ਸਮੇ ਪੂਰਨ ਪੁਰਖ ਬਚਨ ਕੀਤਾ ਸੀ ॥ ਜੋ ਸਭਿ ਬਰਸ ਨੂ  
 ਮੇਰਾ ਧੰਬ ਜੁਆਨ ਹੋਸੀ ॥ ਸੋ ਜੁਆਨੀ ਕਾ ਵਾਧਾ ਧਵੇਗਾ ॥ ਅਤੇ  
 ਧਰਧਰ ਹੋਵੇਗਾ ॥ ਪਰ ਜੋ ਵਿਕਾਰ ਹੈ ਸੋ ਜੁਆਨੀ ਵਿਚਿ ਜੀ ਹੈ  
 ਆਵਰਾ ॥ ਸੋ ਵਿਕਾਰ ਕਿਆ ਸਭ ਜਾਤਿ ਸਭੇ ਵਰਨ ਧੰਬ ਵਿਚਿ  
 ਧਮਿ ਜਾਨਗੇ ॥ ਮਲੇਛਾ ਤੀ ਆਦ ਲੈ ਕੇ ਮੰਦੇ ਚੰਗੇ ਧੰਬ  
 ਵਿਚਿ ਧਸ ਜਾਨਗੇ ॥ ਸੋ ਮੰਦਿਆ ਧਾਮੇ ਮੰਦੇ ਕਰਮ ਹੋਸਨਿ ॥  
 ਦੇਖਨ ਨੂ ਸਿਖ ਕਰਮ ਠਗਾ ਚੋਰਾ ਕੀਕਨਾ ਦੇ ॥ ਦੇਖਨ ਨੂ ਸਿਖ  
 ਕਰਮ ਮਲੇਛਾ ਦੇ <sup>343</sup> ॥ ਦੇਖਨ ਨੂ ਸਿਖ ਕਰਮ ਸਾਕਤਾ ਦੇ <sup>344</sup> ॥  
 ਧੰਜ ਮੇਲਾ ਦੀ ਵਰਤਨ ਧੰਜ ਧੀਰੀਏ ॥ ਦਿਸਵਾਸਥਾਤੀ <sup>345</sup> ॥  
 ਅਕ੍ਰਿਤਥਾਨ ਜਾਨੀ ॥ ਧ੍ਰੋਹੀ ॥ ਨਿਹੰਕ ਦੁਸਟ ਹਤਿਆਰੇ ॥  
 ਧਾੜਵੀ ਨਿਗੁਰੇ <sup>346</sup> ॥ ਗਾਂਢਵਾਕੀ ॥ ਐਸੇ ਦੇਖਨ ਨੂ ਸਿਖ  
 ਗਿਆਨੀ ਬੁਧਵਾਨ ॥ ਰਉਲਾ ਧੈ ਜਾਸੀ ॥ ਜੁਆਨੀ ਵਿਕਾਰ ਦਾ  
 ਮੂਲ ਹੈ ॥ ਸਿਖ ਗੁਰੂ ਕੇ ਪ੍ਰੀਤਵਾਨ ਭੀ ਹੋਸਨ ॥ ਗੋਲਾ ਗੋਲਾ  
 ਧਉਸੀ ॥ ਸਾਖੁ ਗੁੰਥ ਸਾਹਿਬ ਜੀ ॥

ਹੈਰ ਦਿਰਲੇ ਨਾਹੀ ਅਣੇ ॥ ਫੈਲੁ ਫਕੁੜ ਸੰਸਾਰ <sup>347</sup> ॥

ਉ ਭੀ ਸਮਾ ਆਉਣਾ ਹੈ ॥ ੪੬੯ ॥

ਗੁਰੂ ਕੇ ਸਿਖ ਜੋ ਉਸ ਸਮੇ ਹੋਸਨਿ ਸੋ ਵੀਚਾਰ ਰਹਿਤ ਨਾਲਿ  
 ਵਰਤਨਗੇ ॥ ਜੋ ਕੋਈ ਮਲੇਛ ਕੇ ਸੁਖਚੁ ਭੇਖ ਸਿਖੀ ਦਾ ਰਖਕੇ ਦੂਰ  
 ਨੇੜੇ ਅਜਾਨ ਜਾਗਾ ਸਿਖਾ ਨਾਲ ਵਰਤਾਵੈ ॥ ਤਿਸ ਨੂ ਸਜੀ  
 ਹੋਵੈ ਤਾ ਧਰਿਲੇ ਉਸ ਦੇ ਸਿਰੇ ਬਿਰਦ ਦੂਰ ਕਰਨਾ ॥ ਫੇਰ ਸ੍ਰਿਤ  
 ਨ ਖਰਚਾਵਨ ॥ ਪੂਰਨ ਪੁਰਖ ਧੰਬ ਜੋ ਜੁਰਾ ਕੀਤਾ ਹੈ ਸੋ  
 ਵਾਸਤੇ ਧਰਮ ਦੇ ॥ ਧਾਤਸਾਹੀ ੧੦ ॥

ਹਮ ਇਹੁ ਕਾਜ ਜਗਤ ਮੇ ਆਏ ॥

ਕੁਬੁਧ ਕਰਨ ਤੇ ਲੋਕ ਹਟਾਏ ॥

ਧਰਮ ਹੇਤ ਗੁਰਦੇਵ ਪਠਾਏ ॥

ਜਹਾ ਕਹਾ ਤੈ ਧਰਮ ਚਲਾਇ ॥ <sup>348</sup>

ਸੋ ਇਹ ਪੂਰਨ ਪੁਰਖ ਦਾ ਧੰਬ ਹੈ ॥ ਕੁਬੁਧੀਏ ਨੂ ਸਜਾਇ ਦੇਣੀ ॥  
 ਚਾਰੇ ਬਰਨ ਗੁਰੂ ਕੇ ਸਿਖ ਜੈਨ ॥ ਸਿਖੀ ਦਾ ਸਾਕ ਰਹਿਤ ਕੁਰਹਿਤ  
 ਸਰਬਤ ਸਾਸ਼ੀ ਸਭ ਨੂ ਵਿਕੇ ਜੋਹੀ ॥ ਅਤੇ ਬਰਨ ਆਪੇ  
 ਆਪਣੇ ਦੀ ਵਰਤਨ ॥ ੪੭੦ ॥

ਇਕ ਸਮੇ ਸੰਮਤ ੧੭੫੯ ਮੇਲਾ ਵਸਾਖੀ ਦਾ ਹੋਇ ਬੀਤਿਆ ॥  
 ਬਚਨ ਹੋਆ ਨਕੀਬ ਨੂ ਅਵਾਜ ਕਰ ॥ ਸੰਗਤਾ ਘਰਾ ਨੂ ਦੂਰ  
 ਜਾਨ ॥ ਸੋ ਨਕੀਬ ਉਚੇ ਚੜ੍ਹ ਕੇ ਬਚਨ ਬੋਲਿਆ ॥ ਸ੍ਰੀ ਵਾਗੁਗੁਰੂ  
 ਪੂਰਨ ਪੁਰਖ ਦਾ ਜੋ ਸੰਗਤਾ ਘਰਾ ਨੂ ਦੂਰ ਜਾਨ ॥ ਸੋ ਬਚਨ  
 ਸੁਣ ਕੇ ਸਰਬਤ ਸੰਗਤਾ ਦੂਰ ਗਈਆ ॥ ਇਕ ਸਿੰਘ ਗਾਇ  
 ਸਿੰਘ ਖੜੀਆ ਦਲੁ ਰਿਹਾ ਹੋਰ ਸਭ ਦੂਰ ਗਈ ॥ ਨਕੀਬ ਜੋ  
 ਬਬਰ ਲਈ ਸੰਗਤਿ ਸਭ ਦੂਰ ਗਈ ॥ ਇਕ ਗਾਇ ਸਿੰਘ ਜੀ ਰਿਹਾ  
 ਸੰਗਤਿ ਵਿਚੇ ॥ ਤਿਸ ਨੂ ਬਚਨ ਹੋਆ ॥ ਸਿਖਾ ਜੋ ਸਿਖੀ ਰਖਣੀ  
 ਹਈ ਤਾ ਧਰਿ ਜਾਹੁ ॥ ਤਿਨ ਕਰਿਆ ਜੀ ਸਚੇ ਧਾਤਸਾਹ ਜੀ  
 ਸੋ ਧਰਿ ਦੀ ਸਭ ਆਸ ਚੁਕਾਇ ਕੇ ਰਿਹਾ ਹਾ ॥ ਘਰ ਕੀਕੁ ਸਿਖੀ  
 ਰਹਿਦੀ ਹੈ ॥ ਬਚਨ ਹੋਆ ਤੇਰੀ ਸਿਖੀ ਘਰ ਜੀ ਰਹਿਸੀ ॥  
 ਇਥੇ ਨ ਰਹੇਗੀ ॥ ਤੂ ਹੈ ਧੜਿਆ ਹੋਆ ਧਾਰਸੀ ਅਤੇ ਅਸਾ  
 ਕਰਨੇ ਜੈਨ ਜੁਧਿ ॥ ਲੋਕਾ ਦੇ ਸਲਾਹਾ ਤੇ ਮਨਸੁਬੇ ॥ ਅਸਾਤਾ  
 ਰਉਲਾ ॥ ਤੁਧ ਰਉਲਾ ਦੇਖ ਕੇ ਆਖਦਾ ਹੈ ਤਵੀਜਾ ਕਰਕੇ ॥

ਜੇ ਏਤੋ ਕੰਮ ਜੈਉ ਨਹੀ ਸੀ ਕਰਨਾ ॥ ਇਥੇ ਸਾਹਿਬ ਚੁਕ ਗਏ  
 ਜੈਨ ॥ ੫੭੧ ॥ ਤੁਧ ਬੈਠ ਸੁਣ ਸੁਣ ਦੀਬਾਰਾ ਕਰਨੀਆ ਜੈਨਿ ॥  
 ਦੇਖ ਦੇਖ ਕੇ ਗਿਨਤੀਆ ॥ ਅਸਾ ਪਾਣਾ ਰਉਲਾ ॥ ਜਾ ਰਉਲਾ  
 ਧੰਬ ਵਿਚ ਪਾਈਐ ਤਾ ਜੁਧ ਹੋਵੈ ॥ ਜੇ ਰਉਲਾ ਨ ਪਾਈਐ  
 ਤਾ ਹੁਣੇ ਸਿਖ ਘਰਾ ਨ ਤੁਰ ਜਾਣ ॥ ਧੀਆ ਧੁਤਾ ਮਾਲ ਧਨ  
 ਦਾ ਮੋਹ ਉਪਜ ਖੜੋਵੇ ॥ ਹੁਣਿ ਰਉਲੇ ਵਿਚ ਮੋਹ ਨਹੀ ॥ ਤਾ  
 ਉਸ ਨੂ ਟੋਰ ਛਡਿਆ <sup>349</sup> ॥ ੫੭੨ ॥

ਤਿਸ ਵੇਲੇ ਮਾਮੇ ਨਿਪਾਲ ਅਤੇ ਦੀਵਾਨ ਸਾਹਿਬ ਚੰਦ ॥  
 ਅਤੇ ਧਰਮ ਚੰਦ ਖਜ਼ਾਨਚੀ ॥ ਅਤੇ ਕੌਰ ਸਿੰਘ ਚੰਦਾ ॥ ਦਰਬਾਰੀ  
 ਘਰਬਾਰੀ ਮੱਲ ॥ ਭਾਈ ਛੋਨਾ ਸਿੰਘ ਹੋਰ ਸਿਖ ਸਭਨਾ ਰਲਕੇ  
 ਅਰਦਾਸ ਕੀਤੀ ਸਚੇ ਪਾਤਸ਼ਾਹ ॥ ਬਚਨ ਹੋਆ ਹੈ ਜੇ ਮੇਰਾ  
 ਰਉਲਾ ॥ ਗਰੀਬ ਨਦਾਜ਼ ਰਉਲੇ ਵਿਚ ਬੁਧ ਨ ਰਹੇਗੀ ॥ ਬੁਧ  
 ਚਲੀ ਜਾਏਗੀ ॥ ਬੁਧ ਗਈ ਤਾ ਸਿਖੀ ਕੀਕੂ ਰਹਿਣੀ ਹੈ ॥ ਜਾ  
 ਸਿਖੀ ਗਈ ਤਾ ਨਰਕ ਦਾ ਅਧਿਕਾਰੀ ਹੋਆ ॥ ੫੭੩ ॥

ਬਚਨ ਹੋਆ ਮਾਮਾ ਜੀ ਸਿਖਾ ਮੁਰੀਦਾ ਦੀ ਬੁਧ ਨ ਚਲੇਗੀ ॥  
 ਜੇ ਰਉਲੇ ਦੇ ਸਿਖ ਹੋਨਗੇ ਮਾਇਕੀ ਧੰਬ ਵਿਚ ਕਚੇ ਖਿਲੇ ਤਿਨਾ  
 ਦੀ ਬੁਧ ਜਾਸੀ ॥ ੫੭੪ ॥

ਸੇ ਅਸੈ ਭੀ ਧੰਬ ਵਿਚ ਹੋਨਗੇ ॥ ਜੇ ਸਭਦੇ ਰਹਿਤੇ ਬਾਹਰਿ  
 ਵਰਤਨਗੇ ॥ ਸੇ ਜਦ ਰਾਜ ਧੰਬ ਨੂ ਹੋਸੀ ਤਦ ਮਾਇਕੀ ਧੰਬ  
 ਵਿਚ ਹੋਸਨ ॥ ਹੁਣ ਹੁਣ ਭੀ ਕੋਈ ਹੈ ॥ ੫੭੫ ॥

ਦਿਵਾਨ ਸਾਹਿਬ ਚੰਦ ਅਤੇ ਛੋਨਾ ਸਿੰਘ ਅਰਦਾਸ ਕੀਤੀ ॥  
 ਸਚੇ ਪਾਤਸ਼ਾਹ ਜੋ ਉਹੁ ਜੋ ਰਉਲੇ ਦੇ ਸਿਖ ਧੌਰੇ ਹੋਸਨਿ ਉਹ  
 ਭੀ ਛਿੰਨਵੇ ਦੀ ਖੁਰੀ ਵਿਚ ਹੋਸਨਿ ॥ ੫੭੬ ॥

ਬਚਨ ਹੋਆ ਦਿਵਾਨ ਜੀ ਛਿੰਨਵਿਆ ਵਿਚੋ ਜੋ ਜੈਨਿ ਸੋ ਹੁਣ  
 ਅਸਾਡੇ ਨਾਲਿ ਜੈਨ ॥ ਅਤੇ ਖਿਛੇ ਭੀ ਧੰਬ ਵਿਚਿ ਹੋਸਨਿ ॥ ਅਤੇ  
 ਕੁਛ ਨਵਾ ਮਹਿਲਾ ਨੂ ਮਿਲ ਕੇ ਮੁਕਤਿ ਹੋਇ ਗਏ ਜੈਨਿ <sup>350</sup> ॥  
 ਅਤੇ ਕੁਛ ਬੋੜੇ ਮਾਇਕੀ ਧੰਬ ਵਿਚ ਭੀ ਹੋਸਨ ॥ ੫੭੭ ॥

ਅਤੇ ਜੋ ਰਉਲੇ ਦੇ ਸਿਖ ਹੋਸਨ ਸੇ ਦੈਤ ਸਿੰਘ ਦੀ ਘਰੀ ਆਇ  
 ਜਾਨਮ ਲੈਨਗੇ ॥ ਅਤੇ ਦੈਤ ਸਿਖ ਬਾਨਕੇ ਧੰਬ ਵਿਚ ਵੜ ਜਾਨਗੇ ॥ ੫੭੮ ॥

ਸੇ ਜਾਲੀਦਾ ਹੈ ਜੈਸੇ ਤੇਤੇ ਜੁਗ ਖੜੀਆ ਦੀ ਕੁਲ ਵਿਚਿ ਦੈਤ  
 ਆਇ ਜਾਨਮੇ ਸੇ ॥ ਅਤੇ ਧਰਮਰਾਮ ਮਾਰੇ ॥ ਖੜੀ ਕਿਉ ਮਾਰੇ  
 ਸੇ ॥ ਕੋਈ ਸੇਵਕ ਨ ਭੀ ਮਾਰਦਾ ਹੈ ॥ ਖੜੀ ਬ੍ਰਹਮਣ ਦੇ ਸੇਵਕ  
 ਜੈਨ ॥ ਖੜੀ ਨਹੀ ਬਰੇਬਰੀ ਬ੍ਰਹਮਣ ਦੀ ਕਰਦੇ ॥ ਦੈਤ ਬੀਜ  
 ਸਹਿਸ੍ਰਬਾਹੁ ਹੋਆ ਹੈ ॥ ਸੇ ਖੜੀ ਦੇ ਘਰ ਤਿਸੁ ਵਿਗਾੜੀ ॥ ੫੭੯ ॥  
 ਸੇਈ ਦੈਤ ਜਾਏ ਕੁਲ ਵਿਖੇ ਆਏ ॥ ਕੋਈ ਸੇਵਕ ਗੁਰਾ ਨਾਲ  
 ਮਸਕਰੀ ਕਰਦਾ ਹੈ ॥ ਉਹੁ ਬਾਲਕੇ ਜਾਦਵਾ ਦੇ ਦੈਤ ਜਾਨਮੇ ਸੇ ॥  
 ਸੇ ਕ੍ਰਿਸ਼ਨ ਜੀ ਦੁਰਬਾਸਾ ਧਾਸੇ ਸਰਾਧ ਦਿਵਾਇ ਖਧਾਏ ॥ ੫੮੦ ॥

ਸੇ ਜਿਸ ਦਾ ਰਾਜ ਹੋਦਾ ਹੈ ਤਿਸ ਦੇ ਰਾਜ ਵਿਚ ਦੈਤ ਵੜ ਜਾਏ  
 ਜੈਨ ॥ ਸੇ ਰਉਲੇ ਦੇ ਦੈਤ ਬੁਧੀ ਸਿਖ ਮਾਇਕੀ ਧੰਬ ਵਿਚ ਵੜਿ  
 ਜਾਨਗੇ ॥ ਤਿਨਾ ਧਾਸੇ ਸੇਵਾ ਟਹਿਲ ਭਾਉ ਭਗਤਿ ਭਜਨ  
 ਰਹਿਆ ਰਹਿਤ ਸਭਦੁ ਜੋ ਭਲੇ ਕਰਮ ਜੈਨ ॥ ਸੇ ਦੁਰ ਹੋਇ  
 ਜਾਸਨ ॥ ੫੮੧ ॥

ਉਹੁ ਅਧਨੇ ਸੁਭਾਵ ਅਧੀਨ ਦੈਤ ਕਰਮ ਕਰਸਨਿ ॥  
 ਕਿਆ ਰਾਜਾ ਕਿਆ ਰੰਕ ॥ ੫੮੨ ॥

ਇਕ ਸਮੇ ਧਰਮ ਚੰਦ ਖਜ਼ਾਨਚੀ ਬ੍ਰਹਮਣ ਗੁਰੂ ਕਾ ਤਿਸ ਨੇ  
 ਖੋਨਤੀ ਕੀਤੀ ॥ ਜੀ ਸਚੇ ਪਾਤਸ਼ਾਹ ਅਸਾਡਾ ਕੀ ਹਵਾਲ  
 ਹੋਸੀ ॥ ਅਸੀ ਗੁਰੂ ਕੀ ਅੰਸ ਖਾਨੇ ਹਾ ॥ ਅੰਸ ਭਾਰੀ ਦਾਨ ਹੈ ॥  
 ਅਸੀ ਕੀ ਕਰੀਏ ਕਿਥੇ ਜਾਈਏ ॥ ਅਸਾਡਾ ਬਾਲ ਬਚਾ ਇਸੇ  
 ਧਾਨ ਖਾਇਆ ਹੋਇਆ ਹੈ ॥ ੫੮੩ ॥

ਬਚਨ ਹੋਆ ਧਰਮ ਚੰਦਾ ਤੁਸਾਡੇ ਭੀ ਗੁਰੂ ਕੇ ਘਰਿ ਹੋਏ ॥  
 ਅਤੇ ਰਹੇ ਜੈਨਿ ॥ ਅਤੇ ਖਿਉ ਤੇਰਾ ਦਰਬਾ ਮਲ ਸਤਿਵੀ  
 ਪਾਤਿਸ਼ਾਹੀ ਕੇ ਕੰਮ ਆਇਆ ਸੀ ॥ ਦੀਵਾਨੀ ਕਰਦਾ ॥ ਤੁ  
 ਪਿਕਾ ਜੇਹਾ ਚਾਚੇ ਤਾਇਆ ਧਾਸ ਰਿਹੇ ॥ ਸੇ ਚਾਚੇ ਤਾਏ  
 ਡੇਰੇ ਦੀਵਾਨ ॥ ਸਾਹਿਬ ਗੁਰੂ ਤੇਲ ਬਹਾਰ ਦੇ ਸੇ ਨਾਲਿ  
 ਨਿਭੇ ॥ ਤੁਸੀ ਗੁਰੂ ਕੇ ਹੋ ॥ ਤੁਸਾ ਕਿਥੇ ਜਾਣਾ ਹੈ ॥ ਤੁਸਾ ਨੂ  
 ਗੁਰੂ ਕੇ ਘਰ ਬਿਨਾ ਹੋਰ ਜਾਗਾ ਨਾਹੀ ॥ ਕੁਲਦੀ ਪਾਣੀ  
 ਮਲਤਾਰੂ ਨੂ ਡੋਬਦਾ ਹੈ ॥ ੫੮੪ ॥

ਕੋਈ ਮਛੀਆ ਨੂ ਤਾ ਨਾਹੀ ਡੋਬਦਾ ॥ ਮਸੰਦ ਛਿਟੇਅਹਿ



ਤਾ ਮਾਰੇ ॥ ਤੁਸੀ ਗੁਰੂ ਕੇ ਘਰ ਹੀ ਜੰਮੇ ਵਡੇ ਹੋਏ ਖਲੇ ॥ ਤੁਸੀ  
ਛਡਿ ਜਾਓ ਤਾ ਨਰਕੇ ਖਓ ॥ ਖਾਓ ਖਾਹਿਰੇ ॥ ਖੜਦਾ ਨ ਕੀਤਾ  
ਕਰੇ ॥ ਧਰਮ ਚੰਦ ਮਥਾ ਟੇਕਿਆ ॥ ਮੈ ਚੌਪਾ ਸਿੰਘ ਚਰਨ  
ਕਵਲਾ ਧਾਸ ਖੜੋਤਾ ਸੀ ॥ ੫੮੫ ॥

ਬਚਨ ਹੋਆ ਚੌਪਾ ਸਿੰਘਾ ਕਾਗਤਿ ਲਿਆਓ ॥ ਮੈ ਕਾਗਤੁ  
ਲੈ ਆਇਆ ॥ ਸੁਰੀ ਧਾਇ ਮਿਲੀ ॥ ਧਰਮ ਚੰਦ ਮੇਰਾ ਹੈ ॥ ਜੋ  
ਧਰਮ ਚੰਦ ਨ ਮੰਨੇਗਾ ਉਸਦਾ ਤਲਾ ਹੋਵੇਗਾ ॥ ੫੮੬ ॥

ਜੋ ਸਿਖ ਨੁ ਵਾਹਗੁਰੂ ਉਪ੍ਰ ਖੁਤੀਤ ਕਰਨੀ ॥ ਜੋ ਅਚਲ-ਮਤੀ  
ਅਹਿਰਣ-ਬੁਧੀ ਸਿਖ ਹੋਸਨ ॥ ਜੋ ਨ ਭੁਲਨਗੇ ॥ ਅਤੇ ਜੋ  
ਰਹਿਲੇ ਦੇ ਸਿਖ ਹੋਸਨ ਸੇ ਸਰਬਤ ਦਿਕਾਰਾ ਸੰਮੁਗਤਿ  
ਹੋਸਨ ॥ ਉਨ ਨੁ ਖੁਤੀਤ ਗੁਰੂ ਉਪਰ ਨ ਹੋਸੀ ॥ ਜੋ ਧਾਖ  
ਹੈ ਸੇ ਉਨ ਧਾਸੇ ਹੋਸੀ ॥ ੫੮੭ ॥

ਅਤੇ ਇਸ ਤੇ ਭੀ ਕਹੁ ਸੁਕਤੇ <sup>351</sup> ਲੈ ਸਨ ॥ ਜੋ ਪਿਛੇ  
ਤੁਰਕਾ ਨਾਲਿ ਜੁਧ ਕਰਕੇ ਸੀਸ ਦੇਨਗੇ ॥ ਧਰ ਐਸੇ ਕਿਢੇ  
ਵਿਰਲੇ ਸੁਰੀਦ ਹੋਸਨ ॥ ੫੮੮ ॥ <sup>352</sup>

ਇਕ ਸਮੇ ਡਲੇ ਬੈਰਾਤ ਸਾਹਿਬ ਨੁ ਪੁਛਿਆ ॥ ਲਖੀ  
ਸੰਗਲ ਵਿਚ ॥ ਸਮਤੁ ੧੭੬੦ ॥ ਮਾਘੀ ਦੇ ਮੇਲੇ ਉਪਰ ॥  
ਦਰਬਾਰ ਲਗਾ ਹੋਇਆ ਸੀ ॥ ਮੈ ਦਾਸ ਚੌਪਾ ਸਿੰਘ ਧਾਸ  
ਖੜੋਤਾ ਸਾ ॥ ਏ ਸਚੇ ਪਾਤਿਸਾਹ ਚਾਰ ਸਾਹਿਬਜ਼ਾਦੇ ਚਾਰੇ ਦੇਵ  
ਲੋਕ ਨੁ ਤੇਰੇ ਛਤੇ ॥ ਇਕ ਭੀ ਨ ਰਖਿਆ ॥ ਇਹ ਪੰਥ ਕਿਸ  
ਦੇ ਆਸਰੇ ਰਹੇਗਾ ॥ ਪੰਥ ਦਾ ਵਾਲੀ ਕੌਰ ਹੋਸੀ ॥ ਤੁਰਕਾ  
ਨਾਲ ਵੈਰ ਹੈ ॥ ਤੁਰਕ ਪੰਥ ਨਾਲ ਅੜਨਗੇ ॥ ਸੰਗਤ  
ਭੰਨਕੇ ਸਿੰਘ ਕੀਤੇ ਸੰਗਤਾ ਨੁ ਹਥਿਆਰ ਪਕੜਾਏ ॥ ਤੁਰਕ  
ਡਾਹੇ ਹਨਿ ॥ ੫੮੯ ॥

ਬਚਨ ਹੋਆ ਡਲਿਆ ਅਗੇ ਮੰਜੀ ਨਹੀ ਸੀ ਰਖਣੀ ॥  
ਦਸਾ ਜਾਮਿਆ ਦਾ ਬਚਨ ਸੀ ॥ ਇਸੇ ਵਾਸਤੇ ਮਸੰਦ ਕਢੇ ॥  
ਜੋ ਪਿਛੇ ਆਏ ਆਪਨਾ ਗੁਰੂ ਨ ਬਣਨਿ ॥ ਗੁਰਆਈ ਸਰਬਤ  
ਖਾਲਸੇ ਦੀ ॥ ਅਤੇ ਅਸਰਾ ਗੁਰੂ ਕੇ ਸਬਦ ਦਾ ॥ ਅਤੇ ਵਾਲੀ <sup>353</sup>  
ਅਕਾਲ ਪੁਰਖ ॥ ਅਤੇ ਚਿੜੀਆ ਧਾਸੇ ਬਾਜ ਮਰਵਾਏ ਹੋਨਿ ॥

ਬਹੁ ਭਗਵਤੀ ਦਾ ਹੋਸੀ ॥ ਅਤੇ ਜੋਰ ਤੁਰਕਾ ਦਾ ਭੰਨ ਛਡਿਆ ਹੈ ॥  
ਇਹ ਬੰਦਾ ਭੇਜਾਗਾ ਵੈਰ ਲੈ ਛਡਾਗਾ ॥ ੫੯੦ ॥

ਅਤੇ ਤੁਰਕਾ ਨੁ ਆਪਣੇ ਦਾਉਣੇ ਲਾਵਾਗੇ ॥ ਅਤੇ ਪੰਥ  
ਵਿਚਿ ਖੁਰਾਤਨ ਸਿੰਘ ਸਮਝਯਾਰੀ ਘੇਰੇ ਹੋਸਨ ॥ ਜੋ ਜੁਧ  
ਰਖਨਗੇ ॥ ੫੯੧ ॥

ਤਾ ਡਲੇ ਆਖਿਆ ਗਰੀਬ ਨਿਵਾਜ ਓਹੁ ਬੰਦਾ ਕਰੇ  
ਘੋਰ ਹੋਸੀ ॥ ਅਤੇ ਕੌਰ ਹੋਸੀ ॥ ਅਤੇ ਓਹੁ ਖਾਲਸਾ ਕੇਹੜਾ  
ਹੋਸੀ ॥ ਜਿਸ ਨੁ ਗੁਰਆਈ ਦਿਤੀ ਹੈ ॥ ੫੯੨ ॥

ਬਚਨ ਹੋਆ ਖਾਲਸਾ ਓਹੁ ਖਾਲਸ ਸੰਸਾਰ ਦੀ ਕਾਠੇ ॥  
ਜਿਨ ਗੁਰੂ ਨੁ ਗੁਰੂ ਜਾਤਾ ਗੁਰੂ ਕੀ ਜਾਤਿ ਹੋਇ ਨਿਬੜੇ ॥ ਸਰਬਤ  
ਵਿਚਿ ਗੁਰੂ ॥ ਇਕ ਬੰਦਾ ਸਾਧ ਹੋਸੀ ॥ ਸਾਡੇ ਸਵਾਰੇ ਕੀਤਿਆ  
ਨਉ ਦਿਨ ਅਤੇ ਜੋ ਮਜੀਨੇ ਪਿਛੇ ਪ੍ਰਗਟ ਹੋਸੀ ॥ ੫੯੩ ॥

ਸੇ ਜਾਣੀਦਾ ਹੈ ਸਾਹਿਬ ਖੁਰਨ ਪੁਰਖ ਜੀ ॥ ਸੰਮਤ  
੧੭੬੨ <sup>354</sup> ॥ ਵੈਸਾਖ ਦੇ ਮਜੀਨੇ ਇਕ ਅਤੀਤ ਸਾਧ ਬੈਰਾਗੀ  
ਨੁ ਮਿਲ ਕੇ ਉਸ ਨਾਲ ਕੁਛ ਗੋਸੇ ਗਲਾ ਕੀਤਿਆ ਹੋਨਿ ॥  
ਅਗੇ ਉਸ ਦੀ ਓਹੁ ਜਾਣੇ ॥ ਧਰ ਜਾਣੀਦਾ ਹੈ ਜੋ ਪੰਥ ਵਿਚਿ  
ਬਲ ਦੇਕੇ ਉਸ ਨੁ ਖੜਾ ਕਰਨਗੇ ॥ ਅਗੇ ਗੁਰੂ ਜਾਣੇ ॥ ੫੯੪ ॥

ਸੇ ਜੁਧ ਭੀ ਤੁਰਕਾ ਨਾਲ ਹੋਨਗੇ ॥ ਅਤੇ ਸਵਾ ਲਖ  
ਸੀਸ ਭੇਟ ਗੁਰੂ ਕੀ ਲਗਣਾ ਹੈ ॥ ਅਤੇ ਪੰਥ ਭੀ ਕਰੋਧ ਕਰਕੇ  
ਕੀਤਾ ਹੈ ॥ ਅਤੇ ਕ੍ਰੋਧ ਬਿਨਾ ਸਮਝ ਨਹੀ ਪਕੜੀਏ ॥ ਸੇ  
ਕ੍ਰੋਧ ਭੀ ਸਦਾ ਪੰਥ ਵਿਚ ਰਹੇਗਾ ॥ ੫੯੫ ॥

ਗੁਰੂ ਕੇ ਸਿਖ ਸਿਖੀ ਭੀ ਲੈ ਨਿਭਨਗੇ ॥ ਏਹ ਕੇਸ ਨਿਸਾਨੀ  
ਸਿਖੀ ਦੀ ਹੋਨਿ ॥ ਮੁਹਰ ਗੁਰੂ ਕੀ ਹੈ ॥ ਏਹ ਧਰਮ ਪੰਥ ਵਾਹਗੁਰੂ  
ਕੀਤਾ ਹੈ ॥ ਦੀਦਾਰੀ ਸਿਖ ਲੈ ਨਿਭੇ ॥ ਅਤੇ ਸੁਕਤੇ ਭੀ ਸਿਖੀ  
ਲੈਸਨਿ ਮਾਇਕੀ ਰਾਜ ਕਰਸਨ ॥ ਤਿਨਾ ਵਿਚੋ ਸੁਰੀਦ ਜੋ  
ਹੋਸਨ ਸੇ ਭੀ ਸਿਖੀ ਲੈਸਨ ॥ ਧਰ ਸੁਰੀਦ ਬੋੜੇ ਹੋਨ ॥  
ਮਾਇਕੀ ਬਹੁਤ ਹੋਸਨ ॥ ੫੯੬ ॥

ਤੀਰਥ ਦੀ ਆਉ ਤੇੜੀ ਪੰਥ ਦਾ ਰਾਜ ਚਲਸੀ ॥ ਅਗੇ  
ਬਡਾ ਰਹਿਲਾ ਧੈ ਜਾਸੀ ॥ ਧਰ ਮਾਇਕੀ ਪੰਥ ਵਿਚ ਭੀ  
ਐਸੇ ਸੁਰੀਦ ਹੋਸਨਿ ॥ ਏਧਨ ਨੁ ਮੈਲੇ ਕਿਰਤੀ ਨਿਮਾਣੇ ॥

ਸਾਖ ਕੁੰਝ ਸਾਹਿਬ ਜੀ ॥

ਜਿਨ ਪਟ ਅੰਦਰਿ ਬਾਹਰ ਗੁਰੇ ਤੇ ਭਲੇ ਸੰਸਾਰ ॥

ਤਿਨ ਨੇਹ ਲਗਾ ਰਬ ਸੇਤੀ ਦੇਖਣੇ ਦੀਦਾਰ <sup>355</sup> ॥ ੫੯੭ ॥

ਸੇ ਤਿਸ ਸਮੇਂ ਭੀ ਤੁਰਕ ਦੁਖ ਦੇਨਗੇ ॥ ਸਿਖ ਨੂ ॥ ਸੇ ਸਿਖ  
ਦੇ ਸੀਸ ਦੇਣੇ ਕਰਕੇ ਤੁਰਕਾ ਦਾ ਬਲ ਖੀਣੇ ਜੋਸੀ ॥ ਇਕ ਤੁਰਕ  
ਐਸਾ ਹੋਵੇਗਾ ਜੋ ਤੁਰਕਾ ਦੀਆ ਜੜਾ ਪੁਟ ਜਾਏਗਾ ॥ ਪਿਛੇ ਇਕ  
ਮੁਹੀਰ ਐਸਾ ਹੋਸੀ ਜਤੀ ਸਤੀ ਸਤ ਬਰਸ ਤੇ ਤ੍ਰੈ ਮਹੀਨੇ  
ਰਹਿਸੀ ॥ ਤਿਸ ਥੀ ਖੀਛੇ ਪੰਥ ਤਕੜਾ ਹੋਇ ਜਾਸੀ ॥  
ਸਾਹਿਬ ਦੇ ਬਚਨ ਮੁਜਬ <sup>356</sup> ਦੇਵੀ ਦਾਸ ਪਤਿਤ ਨੇ ਵੀਚਾਰ  
ਕਰਕੇ ਏਹ ਗਲਿ ਆਖੀ ਹੈ ॥ ਅਗੇ ਗੁਰੂ ਜਾਣੇ ॥ ੫੯੮ ॥

ਇਕ ਸਮੇਂ ਸਿਖ ਪੰਥ ਸੈ ਰਖਯਾ ਤਨਖਾਹਾ ਦਾ ਇਕਠਾ  
ਕਰਕੇ ਹਜ਼ੂਰ ਲੈ ਗਏ ॥ ਗਰੀਬ ਨਿਵਾਜ ਇਹ ਧਰਮ ਚੰਦ ਨੂ  
ਬਚਨ ਕਰੀਏ ਜੋ ਸਿਰਕਾਰੇ ਜਮਾ ਕਰੇ ॥ ਬਚਨ ਹੋਆ ਕੇਹੇ  
ਰਖਯੇ ਜੈਨ ॥ ਜੀ ਗਰੀਬ ਨਿਵਾਜ ਤਨਖਾਹ ਦੇ ਇਕਠੇ ਹੋਏ  
ਜੈਨ ॥ ਬਚਨ ਹੋਆ ਗਰੀਬ ਸਿਖਾ ਨੂ ਕਪੜੇ <sup>357</sup> ਜੋੜੇ ਕਰ  
ਦੇਹੇ ॥ ਧੁਮਾਇ ਕਰੇ ॥ ੫੯੯ ॥

ਸੇ ਸਾਹਿਬ ਧੁਰਨ ਧੁਰਖ ਗਰੀਬਾ ਦੀ ਕੌਰ ਕਰਨ ॥  
ਪੰਥ ਜਦ ਮਾਇਕੀ ਜਾਨੀ ਚੜੇਗਾ ਤਾ ਏਹ ਗਲਾ ਸਭੇ  
ਗਹਿ ਜਾਸਨ ॥ ਸਾਖ ਕੁੰਝ ਸਾਹਿਬ ਜੀ ॥

ਰਾਜ ਮਾਲ ਰੂਪ ਜਾਤ ਜੋਬਨ ਪੰਜੇ ਠਗ ॥

ਇਨੀ ਠਗੀ ਜਗ ਠਗਿਆ ਕਿਸੇ ਨ ਰਖੀ ਲਜ <sup>358</sup> ॥ ੬੦੦ ॥

ਇਹ ਪੰਜੇ ਮਾਇਕੀ ਪੰਥ ਵਿਚ ਹੋਸਨ ॥ ਸਾਖ ਕੁੰਝ  
ਸਾਹਿਬ ਜੀ ॥

ਰਾਜ ਕਪਟੇ ਰੂਪ ਕਪਟੇ ਧਨ ਕਪਟੇ ਕੁਲ ਗਰਬਤਾ <sup>359</sup> ॥  
ਰਾਜ ਐਸਾ ਹੋਸੀ ॥

ਸੰਚੰਤ ਬਿਖਿਆ ਛਲੇ ਛਿਰੇ ਨਾਨਕ ਬਿਨ ਹਰਿ

ਸੰਗ ਨ ਚਾਲਤੇ <sup>360</sup> ॥

ਸੇ ਰਾਜ ਵਿਚ ਏਹ ਦਸਤੁ ਹੋਸਨ ॥ ਸਾਖ ਕੁੰਝ ਸਾਹਿਬ ਜੀ ॥

ਭੁਲੇ ਮਨ ਕਪਟ ਨ ਕੀਜੈ ॥

ਅੰਤ ਲੇਖਾ ਤੇਰੇ ਜੀਅ ਪਹ ਲੀਜੈ <sup>361</sup> ॥ ੬੦੧ ॥

ਸੇ ਰਾਜ ਦਾ ਜੋ ਬਚਨ ਹੋਇਆ ਹੈ ਪੰਥ ਨੂ ਨਾਲੇ ਮਿਹਰ  
ਹੈ ਨਾਲੇ ਕਹਿਰ ਹੈ ॥ ਜੇ ਸਿਖੀ ਰਹੇ ਰਾਜ ਵਿਚ ਤਾ ਮਿਹਰ ਹੈ ॥  
ਅਰ ਜੇ ਸਿਖੀ ਜਾਏ ਤਾ ਕਹਿਰ ॥ ਸੇ ਰਾਜ ਵਿਚ ਸਿਖੀ  
ਰਹਿਣੀ ਅਉਖੀ ਹੈ ਬੁਧ ਚਲ ਜਾਏਗੀ ॥ ੬੦੨ ॥

ਰਾਜ ਤੇ ਉਪਰੰਤ ਨਰਕ ॥ ਜੇ ਗੁਰੂ ਕਾ ਸਿਖ ਅਬਫ  
ਸਿਖਣੀ ਹੈਸੀ ਸਾਬਤ ਰਹਿਸੀ ਰਾਜ ਵਿਚ ਉਦਾਰਤਾ ॥  
ਰਾਜ ਵਾਹਿਗੁਰੂ ਕਾ ਸਮਝ ਕੇ ਸੇਵਾ ਇਸਟ ਕੀ ਰਖਣੀ <sup>362</sup> ॥  
ਮਾਇਆ ਵਿਚ ਉਜਲਤਾਈ ॥ ਗਰੀਬੀ ਵਿਚ ਜੁਗਤ ॥  
ਸਾਖ ਕੁੰਝ ਸਾਹਿਬ ਜੀ ॥

ਜੈਸੀ ਸੇ ਆਵੈ ਬਸਮ ਕੀ ਬਾਲੀ ਤੈਸੜਾ ਕਰੀ

ਗਿਆਨ ਵੇ ਲਾਲੇ <sup>363</sup> ॥ ੬੦੩ ॥

ਇਕੇ ਸਮੇਂ ਧਰਮ ਚੰਦ ਬਜਾਨਚੀ ਅਤੇ ਕੌਰ ਸਿੰਘ ਚੜ੍ਹੇ  
ਇਨ ਅਰਾਮ ਕੀਤੀ ॥ ਜੀ ਸਚੇ ਪਾਤਿਸਾਹ ॥ ਤੇਰਾ ਬਚਨ  
ਹੈ ਜੋ ਸਰਬਤ ਵਿਚ ਮੈਂ ਹਾ ॥ ਅਤੇ ਖਾਲਸਾ ਮੇਰੀ ਦੇਹ ਹੈ ॥  
ਰੋਮ ਹੈ ॥ ਗੁਰੂ ਖਾਲਸਾ ਹੈ <sup>364</sup> ॥ ਅਤੇ ਨਾਲੇ ਬਚਨ ਕੀਤਾ  
ਹੈ ਜੋ ਅਸਾ ਪਾਪ ਨੂ ਠਾਹਰ ਪੰਥ ਵਿਚ ਦਿਤੀ ਹੈ ॥ ਦਾਸਤੇ  
ਪੰਥ ਦੇ ਤੁਰਕਾ ਦਾ ਬਲ ਬੋਇਆ ਹੈ ॥ ਹੋਮ ਕੀਤਾ ਜੋ ਉਦਮ  
ਕੀਤਾ ਸੇ ਪੰਥ ਦਾਸਤੇ ॥ ਸੇ ਗਰੀਬ ਨਿਵਾਜਿ ਤੇਰੇ ਵਿਚ  
ਹੋਇਆ ਪਾਪ ਕੀਕੁ ਰਹਿਨਗੇ ॥ ੬੦੪ <sup>365</sup> ॥

ਬਚਨ ਹੋਇਆ ਜਿਥੇ ਸਰਬਤ ਇਕਤੁ ਹੋਸੀ ਉਥੇ ਹਉ  
ਹਾ ॥ ਅਤੇ ਸਰਬਤੁ ਜੀ ਗੁਰੂ ਖਾਲਸਾ ਹੈ ॥ ਇਕ ਕੋਈ ਨਹੀ ॥ ੬੦੫ ॥

ਜਿਥੇ ਧਰਮ ਦੇ ਦਾਸਤੇ ਸਿਖੀ ਦੇ ਅਬਫਾ ਪਰਉਪਕਾਰ  
ਦਾਸਤੇ ਤੁਰਕਾ ਨਾਲਿ ਜੁਧ ਕਰਨਗੇ ਉਥੇ ਮੇਰਾ ਸਿਖਾ ਵਿਚ  
ਦੀਦਾਰ ਹੋਰਾ ਹੈ ॥ ਜਿਥੇ ਸਬਦ ਪਾਠ ਚਰਚਾ ਕੀਰਤਨ ਹੋਵੈ  
ਸੇ ਮੇਰਾ ਰੂਪ ਜਾਣੇ ॥ ਜੋ ਮੇਰੇ ਬਚਨ ਉਪਰ ਚਲਨਗੇ ਸੇ  
ਖਾਲਸਾ ॥ ਜੋ ਵੰਡ ਖਾਨਗੇ ਸੇ ਮੇਰੀ ਦੇਹਿ ॥ ਜੋ ਸਿਰਕਦਾਨ  
ਰਹਿਤਦਾਨ ਹੋਸਨਿ ਸੇ ਮੇਰੇ ਰੋਮ ॥ ਅਤੇ ਦਾਰਾ ਧਰਮ ਦਾ  
ਕਰਨਾ ਮਲੇਛਾ ਦੇ ਨਾਮ ਦਾਸਤੇ ॥ ਰਾਜ ਦੇਣਾ ਹੈ ਸਿਖੀ

ਰਖਣ ਵਾਸਤੇ ॥ ੬੦੬ ॥

ਅਤੇ ਧਾਧਾ ਨੂ ਠਾਹਰ ਦਿਤੀ ਹੈ ਨਰਕ ਭਰਨ ਵਾਸਤੇ ॥ ਇਹ  
ਬਚਨ ਸੁਣ ਕੇ ਮਾਮਾ ਕ੍ਰਿਪਾਲ ਸਿੰਘ ਅਤੇ ਹੋਰ ਸਿਖਾ ਅਪਨੇ ਡੇਰੇ  
ਆਇ ਬੀਚਾਰ ਕੀਤਾ ॥ ਜੋ ਏਹਿ ਠਹਿਰੀ ਜੋ ਖੰਭ ਦੇ ਰਾਜ ਦਿਹ  
ਬਰਲ ॥ ਅਤੇ ਕੋਧ ਰਹਿਸੀ ॥ ਅਤੇ ਬਰਲ ਦਿਹ ਉਦਿਆਨੀ  
ਉਪਰ ਉਤਪਾਤ ਹੋਰੇ ਜੈਨਿ ॥ ਕੋਧ ਦਿਹ ਜੁਧ ਲੜਾਇਆ ਵੈਰ  
ਹੋਰਾ ਹੈ ॥ ਸਾਖ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ॥

ਸੁਰੇ ਏਹਿ ਨ ਆਖੀਐ ਅੰਕਾਰ ਮਹਿ ਦੁਖ ਧਾਵਹਿ ॥

ਅੰਧੇ ਆਪਨ ਪਛਾਣਨੀ ਦੂਜੇ ਪਰ ਜਾਵਹਿ ॥

ਅਤਿ ਕਰੋਧ ਸਿਊ ਲੁੜੇ ਅਗੇ ਧਿਛੇ ਦੁਖ ਧਾਵਹਿ ॥

ਹਰਿ ਜੀਉ ਅੰਕਾਰ ਨ ਭਾਵਈ ਵੇਰ ਕੁਕ ਸੁਰਾਣਹਿ ॥

ਅੰਕਾਰ ਮੁਏ ਵਿਗਤੀ ਗਏ ਮਰ ਜਨਮਹਿ ਫਿਰ ਆਵਹਿ <sup>366</sup> ॥ ੬੦੭ ॥

ਜਾ ਮਾਮੇ ਜੀ ਸਬਰ ਦੀ ਸਾਖ ਸਾਖ ਬਚਨ ਕੀਤਾ ਤਾ ਸਿਖ  
ਸੁਣ ਕੇ ਵਿਸਮਾਦ ਹੋਇ ਗਏ ॥ ਸਾਖ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ॥

ਸੋ ਜੈਸਾ ਰਾਜ ਨ ਕਿਤੇ ਰਾਜ ਸਿਤ ਧੁੰਡ ਬਿਸਰਾਏ <sup>367</sup> ॥ ੬੦੮ ॥

ਸਮਾ ਧਾਇ ਕੇ ਮਾਮੇ ਕ੍ਰਿਪਾਲ ਸਿੰਘ ਅਰਾਮ ਕੀਤੀ ਜੀ  
ਸਚੇ ਧਾਤਿਸਾਹ ॥ ਉਸ ਰਾਜ ਦਿਹ ਸਿਖਾ ਵੀ ਗਤਿ ਕੀਕੁ ਹੋਸੀ ॥  
ਬਚਨ ਹੋਆ ਮਾਮਾ ਜੀ ਉਸ ਸਮੇ ਮੁਰੀਦ ਤੀ ਹੋਸੀ ॥ ਜੋ ਸਭ  
ਕੁਛ ਦਾਤ ਗੁਰੂ ਕੀ ਜਾਨਨਗੇ ॥ ੬੦੯ ॥ ਸੋ ਦਿਰਲੇ ਬੋਲੇ ਸੋ ਕੈਸੇ ॥  
ਸਾਖ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ॥

ਤਿਨ ਕਾ ਖਾਹਾ ਧੈਰਾ ਸਭ ਖਵਿਤ ਹੈ ਜੋ ਨਾਮ ਹਰਿ ਰਾਤੇ ॥

ਤਿਨ ਕੇ ਖਹਿ ਮਹਿਲ ਸਰਾਈ ਖਵਿਤ ਹੈ ਜਿਨੀ

ਗੁਰਮੁਖ ਸਿਖ ਅਭਿਆਗਤ ਜਾਇ ਵਰਸਾਤੇ ॥

ਤਿਨ ਕੇ ਤੁਰੇ ਜੀਨ ਖੁਰਗੀਰ ਸਭ ਖਵਿਤ ਹੈ ਜਿਨੀ

ਗੁਰਮੁਖਿ ਸਿਖ ਸਾਧ ਸੰਗਤਿ ਚੜ੍ਹ ਜਾਤੇ ॥

ਤਿਨ ਕੇ ਕਰਮ ਧਰਮ ਸਭ ਖਵਿਤ ਹੈ ਜੋ ਬੋਲਹਿ ਰਾਮ

ਨਾਮ ਹਰਿ ਸਾਤੇ ॥

ਜਿਨ ਕੇ ਧੋਤੇ ਧੁਨ ਹੈ ਤੇ ਗੁਰਮੁਖਿ ਸਿਖ ਗੁਰੂ ਖਹਿ ਜਾਤੇ <sup>368</sup> ॥

ਸੋ ਦਿਨ ਦੇ ਰਾਜ ਉਪਰਾਤਿ ਹੋਰ ਕੋਈ ਰਾਜ ਹੋਣਾ ਨਹੀ ॥ ਅੰਤਿ  
ਦਾ ਰਾਜ ਦਿਨ ਦਾ ਹੈ ॥ ੬੧੦ ॥

ਇਕ ਸਮੇ ਸਮਤੁ ੧੭੬੩ ਧੋਹ ਦੇ ਮਹੀਨੇ ਡੇਢ ਧਰੁ ਰਾਤਿ  
ਹਰਦੀ ॥ ਦੁਸਾਖੇ ਦਖਣੀ ਪਏ ਜਲਦੇ ਜੈਨ ॥ ਅਤੇ ਦਰਵਾਜ਼ੇ ਬੰਦ  
ਚੌਕੀਆ ਬੈਠੀਆ ਹੋਇਆ ॥ ਸਾਹਿਬ ਸੁਖ ਵਿਚਿ ਟਿਕੇ ਹੋਏ ॥  
ਮੈ ਦਾਸ ਚੌਖਾ ਸਿੰਘ ਚਰਨ ਕੋਲ ਦੀ ਪਵਾਰੀ ॥ ਸੋ ਚਰਨ ਕਮਲ  
ਮਲਦਾ ਮੈ ਇਕ ਗਿਆ ॥ ਸੋ ਇਕੁ ਸਾਧੁ ਅਕਸੁ ਮਾਤੁ ਤੇ ਰੋਬਰੇ  
ਆਇ ਖੜੋਤਾ ॥ ਸਾਹਿਬ ਜਾਗੇ ਮੈ ਭੀ ਆਵਾਜ ਸੁਣਿ ਕੇ  
ਜਾਗਿਆ ॥ ੬੧੧ ॥

ਉਸ ਇਕ ਕਾਗਤੁ ਸਾਹਿਬ ਨੂ ਦਿਆ ॥ ਪੂਰਨ ਪੁਰਖ ਨੇ ਪੜ੍ਹ  
ਕੇ ਬਚਨ ਕੀਤਾ ॥ ਧਰਮ ਚੰਦ ਨੂ ਸਦ ਦੇਹੇ ॥ ਜੋ ਭਾਈ ਜੀ ਅਸਾ  
ਕੁਛ ਕਾਰਜ ਕੀਤੇ ਜੈਨ ॥ ਕੁਛ ਰਹਿਦੇ ਜੈਨਿ ॥ ਕਰਕੇ ਤੁਸਾਨੁ  
ਮਿਲਾਗੇ ॥ ਅਤੇ ਸਾਡੀ ਅਸਾਡੀ ਅਊਧੁ ਦਿਹ ਧੋਏ ਤੈ ਬਰਮ  
ਰਹਿਦੇ ਜੈਨ ॥ ਤੁਸੀ ਮੰਦਾਕਨੀ ਦੇ ਕੰਠੇ ਮੈਲਾਗਰ ਤਲੇ ॥ ਜੋਗ  
ਨਿਧ ਦੀ ਕੁਟੀਆ ਦਿਹ ਚਲ ਠਹਿਰੇ ॥ ੬੧੨ ॥

ਇਹ ਮਾਮੇ ਜੀ ਲਿਖ ਦਿਤਾ ਉਪਰ ਸਹੀ ਆਖ ਧਾਇ ਦਿਤੀ ॥  
ਉਹੁ ਸਾਧ ਲੈਏ ਹੀ ਅੰਤੁਧਿਆਨ ਹੋਇ ਗਿਆ ॥ ਮਾਮਾ ਜੀ ਬੇਨਤੀ  
ਕਰਕੇ ਖੁਛਿ ਰਿਹੇ ॥ ਜੋ ਇਹ ਕੋਹ ਸੀ ਕਿਥੋ ਆਇਆ ॥ ਕਿਸ  
ਭੇਜਿਆ ਹੈ ॥ ਧੁ ਸਾਹਿਬ ਨ ਦਸਿਆ ॥ ੬੧੩ ॥

ਸਰਬਤ ਭਲਿਆ ਬੁਧਵਾਨਾ ਇਹ ਬੀਚਾਰ ਕੀਤਾ ॥ ਜੋ ਜੈਸੇ  
ਖਹਿਲੇ ਜਾਮੇ ਨੂ ਸਦਾ ਦਰਗਾਹੇ ਆਇਆ ਸੀ ਤੈਸੇ ਹੀ ਦੇਹ  
ਹੈ ॥ ਜੋ ਸਾਹਿਬ ਦਾ ਹੋਣਾ ਅਸਚਰਜ ਹੈ ਅਸਾ ਜੀਆ ਨੂ ਇਹ  
ਦੀਦਾਰ ਕਿਥੋ ॥ ੬੧੪ ॥

ਧਿਛੇ ਤਾ ਅੰਧੇਰ ਧੈ ਜਾਸੀ ॥ ਅਤੇ ਕਲਜੁਗ ਲਗ ਖੜੇਸੀ ॥  
ਇਹ ਦੇਵੀ ਦਾਸ ਕਥਾ ਭੋਗਲ ਪੁਰਾਨ ਦੀ ਕਹਦਾ ਹੈ ॥ ਸੋ ਇਹ ਸਮਾ  
ਭੀ ਆਵਣਾ ਹੈ ॥ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਪੋਖੀਆ ਸਾਸਤ੍ਰ ਪੁਰਾਣ ਪਏ  
ਆਖਦੇ ਜੈਨਿ ॥ ਭਲਿਆਈ ਬੋਲੀ ਬੁਰਿਆਈ ਬਹੁਤ ॥ ਉਤਪਾਤ  
ਹੋਸਨ ॥ ਉਪਰਦੁ ਹੋਸਨ ॥ ਅਨਾਚਾਰ ਅਨੇਹੋਈ ਸੰਕਰ ਬਰਨ ਹੋ  
ਜਾਸੀ ਸਾਰੀ ਸ੍ਰਿਸਟ ॥ ੬੧੫ ॥ ਬਚਨ ਹੈ ॥

ਸੰਕਰ ਬਰਨ ਪਰਜਾ ਸਭ ਹੋਈ ॥

ਛੜੀ ਧਰਮ ਰਹਿਉ ਨਹੀ ਕੋਈ <sup>369</sup> ॥

ਸਾਖ ਕੁੰਥ ਸਾਹਿਬ ਜੀ ॥  
 ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਸਾਈ ਧਰਮ ਧੰਥ ਕਰਿ ਉਤਰਿਆ ॥  
 ਕੂੜ ਅਮਾਦਸ ਸਚ ਚੰਦਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹਿ ਚੜਿਆ <sup>370</sup> ॥  
 ਐਸਾ ਸਮਾ ਹੋਸੀ ॥ ੬੧੬ ॥  
 ਤਿਸ ਸਮੇਂ ਦਿਚਿ ਬੁਧਵਾਨੁ ਕੈਸੇ ਹੋਸਨ ॥ ਸਾਖ ਕੁੰਥ  
 ਸਾਹਿਬ ਜੀ ॥  
 ਮਨੁ ਜਿ ਅੰਧੇ ਕੂਧਿ ਕਹਿਆ ਬਿਦ ਨ ਜਾਣਨੀ ॥  
 ਮਨ ਅੰਧੇ ਊਧੇ ਕਦਲ ਦਿਸਨ ਖਰੇ ਕਰੂਪ <sup>371</sup> ॥  
 ਦੇਖਣ ਨੂ ਖਰੇ ਹਿਰੇ ਮਲੀਨ ॥ ਧਰ ਬਿਰਹ ਦਿਹ ਹਛੇ ਭੀ ਹੋਸਨ ॥  
 ਬਿਰਹ ਜੋ ਧੁਰਨ ਧੁਰਖ ਦਾ ਹੈ ॥ ਸਾਖ ਕੁੰਥ ਸਾਹਿਬ ਜੀ ॥  
 ਇਕ ਕਹਿਆ ਜਾਨਨਿ ਕਹਿਆ ਬੁਝਨਿ ॥  
 ਸੋ ਕੈਸੇ ॥  
 ਤੇ ਨਰ ਸੁਖੜ ਸਰੂਪ <sup>372</sup> ॥  
 ਜੋ ਗੁਰੂ ਕੇ ਸਿਖ ਮੁਰੀਦ ॥ ਰਾਜ ਦਿਚਿ ਭੀ ਮਾਇਆ ਦਿਚ ਭੀ  
 ਗਰੀਬੀ ਦਿਚਿ ਭੀ ॥ ਧਰ ਦਿਹਲੇ ਬੋੜੇ ॥ ਅਤੇ ਨੀਚ ਬਹੁਤ ॥  
 ਕੈਸੇ ॥ ਸਾਖ ਕੁੰਥ ਸਾਹਿਬ ਜੀ ॥  
 ਇਕ ਨਰ ਨ ਬੋਹ ਨ ਗੀਅ ਰਸ ਰੰਧ ਕਸੂ ਨ ਜਾਣਤ ॥  
 ਇਕਨਾ ਸਿਧ ਨ ਬੁਧ ਨ ਅਕਲ ਸਰ ਅਖਰ ਕਾ ਤੇਉ  
 ਨ ਲਹੰਤ <sup>373</sup> ॥  
 ਧਰ ਤਿਨਾ ਨੂ ਏਹ ਬਚਨ ਹੈ ॥  
 ਨਾਨਕ ਤੇ ਨਰ ਅਸਲ ਖਰ ਜੋ ਬਿਨ ਗੁਣ ਗਰਬ ਕਰੰਤ <sup>374</sup> ॥ ੬੧੭ ॥  
 ਜੋ ਰਉਲੇ ਦੇ ਸਿਖ ਹੋਏ ॥ ਭਾਏ ਰਾਜ ਦਿਚਿ ਭਾਏ ਮਾਇਆ  
 ਦਿਚਿ ਭਾਏ ਗਰੀਬੀ ਦਿਚਿ ॥ ਦੇਖਣ ਨੂ ਚੰਗੇ ਬਡੇ ਗਿਆਨੀ  
 ਰਹਿਤਵਾਨ ਮਹੰਤ ਭਗਤਿ ਮਾਧ ਸੰਤ ॥ ਬਚਨ ਹੈ ਪਾਤਿਸਾਹੀ ੧੦ ॥  
 ਭੇਖ ਦਿਖਾਏ ਜਗਤ ਕੇ ਲੋਕਨ ਕੇ ਬਸ ਕੀਨ ॥  
 ਅੰਤਿਕਾਲ ਕਾਤੀ ਕਟੈ ਬਾਸੁ ਨਰਕ ਮੈ ਲੀਨ <sup>375</sup> ॥ ੬੧੮ ॥  
 ਐਸਾ ਦਰਤਾਰਾ ਦਰਤੇਗਾ ॥ ਸਾਖ ਕੁੰਥ ਸਾਹਿਬ ਜੀ ॥  
 ਗਿਆਨਹੀਨੇ ਅਗਿਆਨ ਧੂਜਾ ॥  
 ਅੰਧ ਦਰਤਾਰਾ ਭਾਉ ਦੂਜਾ <sup>376</sup> ॥  
 ਸੋ ਧੂਜਾ ਜੋਗੁ ਹੋਸਨਿ ਸੋ ਤਿਨ ਦਾ ਨਰਾਦਰ ॥ ਅਜੇਗਾ ਦੀ

ਧੂਜਾ ॥ ਧਾਨ ਕੁਧਾਨ ਨ ਦੇਖਾਨਗੇ ॥ ਆਖਾਨਗੇ ਅਰਦਾਸ ਕਰਕੇ ਖਾਉ  
 ਧਵਿਤ ਹੋਆ ॥ ਸਾਖ ਕੁੰਥ ਸਾਹਿਬ ਜੀ ॥  
 ਮਾਰਨ ਧਾਰਿ ਹਰਾਮ ਮਹਿ ਹੋਇ ਹਲਾਲ ਨ ਜਾਇ ॥  
 ਨਾਨਕ ਗਲੀ ਕੂੜੀਆ ਕੂੜੇ ਕੂੜੀ ਖਾਇ <sup>377</sup> ॥ ੬੧੯ ॥  
 ਧਰ ਜੋ ਉਨਾਨੁ ਕੋਈ ਸਬਦ ਦਾ ਬੁਧ ਦਾ ਗੁਰੂ ਕਾ ਉਪਦੇਸ  
 ਕਰੇ ਤਾ ਨਹੀ ਲਗਦਾ ॥ ਸਾਖ ਕੁੰਥ ਸਾਹਿਬ ਜੀ ॥  
 ਰਾਤੀ ਹੋਵਨ ਕਾਲੀਆ ਸੁਖੇਦਾ ਸੇਵਨ ॥  
 ਦਿਹੁ ਬਗਾ ਤਧੇ ਘਣਾ ਕਾਲਿਆ ਕਾਲੇ ਵੰਨ <sup>378</sup> ॥ ੬੨੦ ॥  
 ਸਾਖ ਕੁੰਥ ਸਾਹਿਬ ਜੀ ॥ ਸੰਤ ਵਾਕ ॥  
 ਛਾਡ ਕੁਚਰਚਾ ਆਨ ਨ ਜਾਨਹਿ ॥  
 ਬ੍ਰਹਮਾ ਹੂ ਕੋ ਕਹਿਆ ਨ ਮਾਨਹਿ <sup>379</sup> ॥  
 ਗਉੜੀ ਰਾਗ ਦਿਚ ਕਬੀਰ ਸਬਦ ਸਾਰਾ ਬਚਨ ਕੀਤਾ ਹੈ ਨੀਚਾ  
 ਦੇ ਧੁਮੰਗ ॥ ੬੨੧ ॥ ਸੋ ਧਾਧਾ ਬਲ ਕਰਨਾ ਹੈ ॥ ਐਸਾ ਸਮਾ  
 ਹੋਸੀ ॥ ਸਾਖ ਕੁੰਥ ਸਾਹਿਬ ਜੀ ॥  
 ਸਤੀਆ ਸਤਿ ਕਰੇ ਤਾ ਛੀਜੈ ਤਪੀਏ ਧਰ ਤਪ ਨ ਹੋਈ ॥  
 ਨਾਨਕ ਨਾਉ ਲਇਆ ਬਰਨਾਵੀ ਕਲਿ ਕੇ ਲਖਣ ਏਹੀ <sup>380</sup> ॥  
 ਮਹਾ ਜੋ ਧਾਧਾ ਹੋਨਿ ਸੋ ਉਦੇ ਹੋਸਨਿ ॥ ਬ੍ਰਹਮ ਹਤਿਆ ॥  
 ਬ੍ਰਹਮਣੀ ਦਾ ਗਮਨ ॥ ਰਾਜਦਿਆ ਦੀਆ ਦਾਰਾ ਦਾ ਗਮਨ ॥  
 ਗੋੜ ਦੀ ਨਾਰਿ ਦਾ ਗਮਨ ॥ ਅਤੀਤ ਦੀ ਨਾਰਿ ਦਾ ਗਮਨ ॥ ਗੁਰਭਾਈ  
 ਦਾ ਮਾਰਨ ॥ ਮਾਤਾ ਪਿਤਾ ਦਾ ਮਾਰਨ ॥ ਗੁਰ ਨਾਰੀ ਦਾ ਗਮਨ ॥  
 ਦਿਸਾਮਖਾਤੀ ਧੋਹੀ ਅਪਲਛਨ ਹੋਨ ਸੋ ਉਤਪਤ ਹੋਸਨਿ ॥ ੬੨੨ ॥  
 ਇਹ ਕਲਜੁਗ ਦਾ ਸੁਭਾਉ ਹੈ ॥ ਧਸੁ ਦਰਤਨ ॥ ਪਰਜਾ ਭੀ  
 ਘਟ ਜਾਸੀ ॥ ਨਦੀਆ ਦੇ ਨੀਰ ਘਟ ਜਾਸੀ ॥ ਗਉਆ ਕੇ ਖੀਰ ॥  
 ਬਰਖਾ ਉਸ ਬਰੋਬਰ ਹੋਸੀ ॥ ਕੁਮਾਰੀ ਕੰਨਿਆ ਨੂ ਬਾਲਕ ॥ ਸੋ  
 ਸੋ ਕੇਸ ਉਧਰ ਬਸਤੀ ॥ ਮਨੁਖ ਕੀਰ ॥ ਨ ਬੋਹ ਨ ਧੁਰਾਨ ॥ ਨ  
 ਕਰਮ ਨ ਧਰਮ ਐਸੀ ਜੁਗਤਿ ਨਾਲਿ ਕਲਜੁਗ ਦਰਤੇਗਾ ॥ ੬੨੩ ॥  
 ਅਠ ਮੈ ਧੈਤੀ ਬਰਸ ਸੇਖ ਰਹਸੀ ਤਾ ਸਤਿਜੁਗ ਧੋਟ  
 ਨਿੰਮੇਗਾ ॥ ਬ੍ਰਹਮਣ ਦੇ ਘਰਿ ॥ ਅਤੇ ਨਿਰਕਲੰਕ ਅਉਤਾਰ ਧੈਦਾ  
 ਹੋਸੀ ਸਭੇਲ ਨਗਰੀ ਦਿਚਿ ਮਾਧ ਦੇ ਮਹੀਨੇ ਸੁਕਲ ਪਖ  
 ਬਿਤ ਪੰਚਮੀ ਸੋਮਵਾਰ ॥ ਬਿਸਣ ਰਾਸ ਬ੍ਰਹਮਣ ਦੀ

ਜਾਨੁ ਤੇ ਹੇਠ ਪਹੁਚੀਆ ਜੈਨ ॥ ਧੂਰੇ ਦੀ ਅੰਸ ਧੂਰੀ ॥ ਇਸ ਕਰਕੇ  
ਪੂਰਾ ਪੁਰਖ ਏਹੁ ਹੈ ॥ ਅਤੇ ਸੰਤ ਜਨ ਉਤਮ ਪੁਰਖ ਜੈਨ ॥ ੬੩੮ ॥

ਸੇ ਗੁਰੂ ਕਾ ਸਿਖ ਇਸ ਪੁਰਖ ਦਾ ਹੋਇ ਕੇ ਦੁਨੀਆ ਦੇ  
ਸੁਆਦ ਨਹੀਲ ਸਿਖੀ ਨ ਗਵਾਏ ॥ ਸਾਖ ਗੁੰਝ ਸਾਹਿਬ ਜੀ ॥ ੩੮੭ ॥  
ਗੁਰੂ ਕਾ ਸਿਖ ਗੁਰੂ ਕੀ ਵਾਰਤਾ ਸੁਣ ਕਰ ਗਰ ਗਰ ਹੋ ਜਾਏ ॥  
ਸਾਖ ਗੁੰਝ ਸਾਹਿਬ ਜੀ ॥

ਜੋ ਮੁਹਿ ਘੀਆ ਕੀ ਭਾਤ ਸੁਣਾਵੈ ਕਹੁ ਨਾਨਕ ਤਿਸ ਕਿਆ ਦੀਜੈ ॥  
ਸੀਸ ਵਛੈ ਕਰ ਬੈਸਰ ਦੀਜੈ ਬਿਨ ਸਿਰ ਸੇਵ ਕਰੀਜੈ ॥ ੩੮੮ ॥ ੬੩੯ ॥  
ਅਤੇ ਸੁਣਾਵਣ ਵਾਲਾ ਸਿਖ ਕੈਸਾ ਹੋਵੈ ॥ ਸਾਖ ਗੁੰਝ ਸਾਹਿਬ ਜੀ ॥  
ਆਪ ਸੁਕਤ ਮੁਹਿ ਤਾਰੇ ॥ ੩੮੯ ॥

ਗੁਰੂ ਕੇ ਸਿਖ ਹੋਣਾ ॥ ਰਉਲੇ ਦੇ ਸਿਖ ਨਹੀ ਹੋਣਾ ॥ ਜੋ ਰਉਲੇ ਦਾ  
ਸਿਖ ਹੋਸੀ ਸੋ ਕੈਸਾ ਹੋਸੀ ॥ ਜੋ ਉਸ ਨੂ ਕਠ ਉਪਦੇਸ ਨ  
ਪ੍ਰਦੇਸ ਕਰੇਗਾ ॥ ਸਾਖ ਗੁੰਝ ਸਾਹਿਬ ਜੀ ॥

ਮਨਮੁਖ ਪਥਰ ਸੈਲ ਹੈ ਧ੍ਰਿਗ ਜੀਵਨ ਫੀਕਾ ॥  
ਜਲ ਮੈ ਕੇਤਾ ਰਾਖੀਐ ਸਭ ਅੰਤਰ ਸੁਕਾ ॥ ੩੯੦ ॥ ੬੪੦ ॥

ਇਹੁ ਜਨਮ ਦੁਲਭ ਹੈ ਐਸਾ ਗੁਰੂ ਪਾਇਕੈ ਅਜਾਣੀ ਨਹੀ  
ਗਵਾਵਣਾ ॥ ਏਹੁ ਦੁਨੀਆ ਦੇ ਪਦਾਰਥ ਮਾਇਆ ਰਾਜ ਦਾਹਾ  
ਮੀਤ ਧੂਤ ॥ ਫਲ ਦਾ ਰੂਪ ਜੈਨ ॥ ਸਮੇ ਨਾਲਿ ਆਏ ਜੈਨ  
ਸਮੇ ਕਰ ਉਠ ਜਾਣਕੇ ॥ ਨਾ ਕੋਈ ਪਦਾਰਥ ਮਾਇਆ ਹੈ ਨਾਲਿ ॥  
ਨ ਕਿਸੇ ਨਾਲ ਜਾਣਾ ਹੈ ॥ ਇਹੁ ਹਿਣ ਸਨਬੰਧੀ ਜੈਨ ॥ ਇਨਾ  
ਨਾਲ ਮਿਲ ਕੇ ਸਿਖੀ ਨਹੀ ਗਵਾਵਣੀ ॥ ੬੪੧ ॥

ਏਹੁ ਉਪਦੇਸ ਸਿਖੀ ਦੀ ਰਹਿਤ ਬੀਚਾਰ ਦਾ ਸਰਬਤ ਨੂ  
ਸਾਝਾ ਹੈ ॥ ਸਿਖੀ ਰਖਣੀ ਰਾਜ ਵਿਚਿ ਮਾਇਆ ਵਿਚਿ  
ਗਰੀਬੀ ਵਿਚ ਕਿਸੇ ਵਿਚਿ ਹੋਵੈ ਸਿਖੀ ਰਖੇ ਰਹਿਤ ਕਮਾਵੈ ॥  
ਅਗੇ ਨਮਿਤ ॥ ਇਹੁ ਪ੍ਰਉਪਕਾਰੀ ਸਿਖਾ ਸੁਕਤਿਆ ਕੀਤਾ ਹੈ ॥  
ਹਜ਼ੂਰ ਰੇਬਰੇ ਪੂਰਨ ਪੁਰਖ ਅਭਿਨਾਮੀ ਜੀ ਦੇ ॥ ੬੪੨ ॥

ਅਤੇ ਮਿਹਰ ਸ੍ਰੀ ਵਾਹਗੁਰੂ ਆਪ ਕੀਤੀ ਹੈ ਸਿਸ ਏਡੇ  
ਉਦਮ ਪੁਰਖਾਰਥ ਨਾਲ ਪੰਥ ਕੀਤਾ ਹੈ ॥ ਅਤੇ ਬੁਧ ਦਾਤ  
ਗੁਰੂ ਕੀ ਚੋਪਾ ਸਿੰਘ ਨੂ ਹੋਈ ਹੈ ॥ ਅਤੇ ਦਸਖਤ ਬੁਲਾਕਾ

ਸਿੰਘ ਲਿਖਾਰੀ ਦੇ ॥ ਪਰਵਾਨਗੀ ਹਜ਼ੂਰ ਦੀ ਨਾਲਿ ॥ ਅਤੇ ਇਹੁ  
ਰਾਗਤ ਰਹਿਤਨਾਮੇ ਦਾ ਚਿਠਾ ਲਿਖਾਇਆ ਪਰਮ ਚੰਦ ਛਿਬਰ  
ਮੂਮਨ ਅਜਾਨੀ ਗੁਰੂ ਕਾ ॥ ਤਿਸ ਦੇ ਪੁਤ੍ਰ ਗੁਰਬਖਸ ਸਿੰਘ  
ਲਿਖਾਇਆ ਹੈ ॥ ੬੪੩ ॥

ਅਤੇ ਸਿਖੀ ਇਤ ਸਮੇ ਵਿਚਲੇ ਸਮੇ ਅਗਲੇ ਸਮੇ ਗੁਰਮੁਖਾ  
ਸਿਖਾ ਰਹਿਤਵਾਨਾ ਲਈ ਹੈ ॥ ਅਤੇ ਨਰਕ ਦਾ ਪਾਵਣ ਮਾਇਆ  
ਇਕਤੁ ਕਰਨੀ ॥ ਸੰਚਨੀ ਅਨਰਥ ਲਾਵਣੀ ॥ ਮਨਮੁਖਾ ਲਈ  
ਹੈ ॥ ਸਾਖ ਗੁੰਝ ਸਾਹਿਬ ਜੀ ॥

ਪਾਪਾ ਝਾੜੇ ਹੋਵੈ ਨਹੀ ਮੁਇਆ ਸਾਖ ਨ ਜਾਈ ॥ ੩੯੧ ॥ ੬੪੪ ॥  
ਸਿਖੀ ਲੈਣੀ ਗੁਰੂ ਕੇ ਸਿਖ ਨ ਭੁਲਨਗੇ ॥ ਇਹ ਬਿਰਦ  
ਵਾਹਗੁਰੂ ਪੂਰਨ ਪੁਰਖ ਦਾ ਹੈ ॥ ੩੯੨ ॥ ਸਾਖ ਗੁੰਝ ਸਾਹਿਬ ਜੀ ॥  
ਲੇਖਾ ਕੋਇ ਨ ਪੁਛਈ ਜਾ ਗੁਰ ਬਖਸੰਦ ॥ ੩੯੩ ॥ ੬੪੫ ॥  
ਸਾਖ ਭਾਈ ਗੁਰਦਾਸ ॥

ਭਗਤ ਵਛਲ ਸੁਨਿ ਹੋਤ ਹੋ ਨਿਰਾਸ ਰਿਦੇ ਪਤਿਤ ਪਾਵਨ  
ਸੁਨ ਆਸਾ ਉਰਧਾਰ ਹੋ ॥  
ਅੰਤ੍ਰਿਜਾਮੀ ਸੁਨ ਕੰਪਤਿ ਹੈ ਅਤੇਰਿਗਤਿ ਦੀਨ ਕੋ  
ਦਿਆਲ ਸੁਨਤ ਭਰਮ ਭੈ ਟਾਰ ਹੋ ॥  
ਜਲਪਰ ਸੰਗ ਨਿਰਫਲ ਸੇਮਲ ਜਿਉ ਬਾਵਨ ਸੁਯੰਧ  
ਸਨਬੰਧ ਮਿਲਗਾਰ ਹੋ ॥  
ਅਪਨੀ ਕਰਨੀ ਕਰ ਨਰਕ ਨ ਪਾਉ ਠੋਰ ਤੁਮਰੇ ਬਿਰਦ  
ਕੋ ਆਸਰੇ ਸਮਾਹਿ ਹੋ ॥ ੩੯੪ ॥ ੬੪੬ ॥

ਸਾਖ ਗੁੰਝ ਸਾਹਿਬ ਜੀ ॥  
ਲੇਖੇ ਕਤਹੂੰ ਨ ਛੁਟੇ ਬਿਨ ਭੁਲਨ ਹਾਰ ॥  
ਬਖਸਨ ਹਾਰਾ ਬਖਸੈ ਲੈ ਨਾਨਕ ਪਾਰ ਉਤਾਰ ॥ ੩੯੫ ॥  
ਅਗੇ ਐਸੇ ਸਿਖ ਹੋਏ ਜੈਨ ਜਿਨ ਉਪਰ ਗੁਰ ਕ੍ਰਿਪਾ ਕੀਤੀ ਹੈ ॥  
ਪਹਿਲੀ ਪਾਤਿਸ਼ਾਹੀ ਗੁਰੂ ਨਾਨਕ ਜੀ ਦੇ ਅਗੇ ਜਿਨ ਕਮਾਈ  
ਕੀਤੀ ਹੈ ਉਨ ਦੀਆ ਕਮਾਈਆ ਕੁਝਲ ਪਈਆ ਹੈ ॥ ਮਿਤੁ  
ਤੇ ਬਲਾ ਜਿਮੀਦਾਰ ਸਿਖ ਤਿਸ ਦੀ ਬਾਹ ਬਾਥੇ ਬੁਢੇ ਨੂ  
ਫਰਾਈ ॥ ਅਤੇ ਧਮੀ ਕੀਤੀ ॥ ਅਗੇ ਮਿਤੁ ਦਾ ਪੁਤ੍ਰ ਦਿਆਲਾ

ਹੋਇਆ ॥ ਅਤੇ ਦਿਆਲਾ ਦਾ ਧੁੜ ਲਾਲ ਮਨੁ ਹੋਇਆ ॥  
 ਉਸ ਦੇ <sup>396</sup> ਧਰਦਾਰ ਉਪਰ ਗੁਰਾ ਨੇ ਬਖਸ਼ ਕੀਤੀ ॥ ਭਾਈ  
 ਮਿਤੂ ਤੇਰੀ ਆਲਉਲਾਦ ਦਿਚਿ ਮਹੰਤ <sup>397</sup> ਹੋਵਨਗੇ ॥ ਗੁਰੂ  
 ਕੇ ਸਿਖ ਉਨਾਨ ਮਨੰਗੇ ॥ ਅਤੇ ਰਉਲੇ ਦੇ ਅਸਿਖ ਬਹੁਤ  
 ਹੋਸਨ ॥ ਸੇ ਗਰੀਬੀ ਕਰਕੇ ਸਿਖਾ ਨੁ ਮਾਇਆ ਦਾ ਸਦਾਲ  
 ਕਰਨਗੇ ॥ ਅਤੇ ਸਿਖਾ ਦਾ ਕਲਪਾਵਨਗੇ ॥ ਸਾਖ ਧਾਤਿਸਾਰੀ १੦ ॥  
 ਜਬ ਹੈ ਹੈ ਬੇਮੁਖ ਬਿਨਾ ਧਨ ॥

ਤਬ ਚਹੁ ਹੈ ਸਿਖਨ ਕਹ ਮਾਗਨ <sup>398</sup> ॥  
 ਅਤੇ ਬੱਲਕਬੱਲ ਕਰਕੇ ਸਰਧਾ ਗਵਾਇ ਦੇਨਗੇ ॥ ਸਿਖਾ ਨੁ  
 ਬੇਮਿਰਕੁ ਕਰਨਗੇ ॥ ਸੇ ਅਸਿਖ ਜਾਨੇ ॥ ਸਾਖ  
 ਧਾਤਿਸਾਰੀ १੦ ॥

ਗੁਰਦੇਵ ਨ ਮਾਨੇ ॥ ਭਲਾ ਨ ਬਖਾਨੇ ॥  
 ਅੰਤ ਨਰਕ ਕਹ ਜੈ ਹੈ <sup>399</sup> ॥  
 ਐਸੇ ਰੋਲੇ ਦੇ ਅਸਿਖ ਹੋਸਨਿ ਜੋ ਪੋਖੀਆ ਅਤੇ ਕੁੰਝ ਸਾਹਿਬ  
 ਨੁ ਭੀ ਨਾ ਮਨੰਗੇ ॥ ਦਇਆ ਧਰਮ ਉਨਾ ਦਿਚੇ ਦੂਰ ਹੋ  
 ਜਾਏਗਾ ॥ ਸੇ ਰਉਲੇ ਦੇ ਅਸਿਖ ਜਾਨੇ ॥ ਸਾਖ  
 ਧਾਤਿਸਾਰੀ १੦ ॥

ਸਿਖ ਉਥਾਰ ਅਸਿਖ ਸੰਘਰੇ <sup>400</sup> ॥  
 ਉਹੁ ਅਸਿਖ ਕਿਸੇ ਨੁ ਨ ਮਨੇਹਗੇ ॥ ਤਿਨਾ ਦਾ ਦਿਸਾਰੁ  
 ਨਹੀ ਕਰਨਾ ॥ ੬੪੭ ॥

ਰਹਤਨਾਮਾ ਸਪੁਰਨ ਹੋਆ ਸਤ ਨਾਮ ॥

੧੬ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ  
 ਸਾਖੀ ਰਹਿਤ ਧਾਤਿਸਾਰੀ ੧੦

ਇਕ ਦਿਨ ਭਾਈ ਨੇ ਲਾਲ ਜੀ ਬੋਲਿਆ ਜੋ ਗਰੀਬ ਨਿਵਾਜ  
 ਸਿਖਾ ਧੁਤਾ ਨੁ ਕਰਮ ਕੋਲ ਕਰਨੇ ਜੋਗ ਹੈ ॥ ਤਬ ਗੁਰੂ ਗੋਬਿੰਦ  
 ਸਿੰਘ ਜੀ ਬੋਲੇ ॥ ਜੋ ਮੇਰਾ ਸਿਖ ਹੋਵੈਗਾ ਸੇ ਖਾਲਸੇ ਥੀ  
 ਬਗੈਰ ਹੋਰਥਾ ਪ੍ਰਤੀਤ ਨ ਕਰਸੀ ॥ ਅਤੇ ਜਿਥੇ ਸਬਦ ਹੋਵੈ  
 ਤਿਥੇ ਧੂਜਾ ਕਰਨੀ ॥ ਹੋਰ ਕੜੀ ਮਸਾਲੀ ਨਹੀ ਜਾਵਹਾ ॥ ਪੰਡਿਤ  
 ਧਾਧੇ ਮੀਏ ਮਹੰਤ ਦੀ ਮਤਿ ਨਹੀ ਲੈਹੀ ॥ ਮਤਿ ਗੁਰੂ ਕੀ  
 ਲੈਹੀ <sup>401</sup> ॥ ਅਤੇ ਜੋ ਮੇਰਾ ਸਿਖ ਹੋਵੈ ਸੇ ਸਬਦ ਥੀ ਸਵਾਇ  
 ਕਿਰਿਆ ਕਰਮ ਭਰਨ ਉਸਤਾ <sup>402</sup> ਗਾਇਤ੍ਰੀ ਤਰਪਨ ਧੂਜਾ  
 ਅਰਚਾ ਧੋਤੀ ਬੰਨ ਕੇ ਸਿਰ ਨੰਗੇ ਖਾਵਹਾ ਨੰਗੀ ਬੋਰੀ ਬ੍ਰਹਮਾ  
 ਅਗੈ ਬੈਠਹਾ ਨਹੀ ॥ ਜੋ ਕੋਈ ਸਿਖ ਗੁਰੂ ਕਾ ਹੋਸੀ ਇਨਾ  
 ਇਤਨੀਆ ਵਸਤੂਆ ਦੇ ਨੇੜੇ ਨ ਆਵਸੀ ॥ ਤੇ ਆਤਮਾ ਰੂਪ  
 ਗੁਰੂ ਹੈ ॥

ਜੋ ਮੇਰਾ ਸਿਖ ਹੋਸੀ ਸੁ ਉਸਤਾ ਨ ਲਾਵਸੀ ॥ ਅਤੇ ਮੇਰੇ  
 ਸਿਖਾ ਨੁ ਜਿਹਾ ਉਸਤਾ ਲਵਾਇਆ ਅਤੇ ਦਾੜੀ ਮਨਾਇ ਜੇਹਾ  
 ਧੀਉ ਨਾਲਿ ਸੰਗ ਕੀਤਾ ॥

ਵਾਸਤਾ ਏਹੋ ਭਲੀ ਵਸਤ ਹੋਵੈ ਅਤੇ ਮਹਾਪੁਰਖਾ ਦੇ ਸੂਹੇ  
 ਮੰਦਾ ਨਿਕਲੇ ਅਮ੍ਰਿਤ ਭੀ ਬਿਖ ਹੋ ਜਾਦਾ ਹੈ ॥ ਕਿਉਂਜੋ ਗੁਰੂ  
 ਨਾਨਕ ਵੇਰੀ ਦਾ ਹੁਕਮ ਹੈ ॥ ਜੋ ਸੰਤ ਪ੍ਰਤਾਪ <sup>403</sup> ਪਸਿਰਿਓ  
 ਧਸਾਰ ॥ ਸੰਤ ਕਰੇ ਸੁ ਹੋਵੈ ॥ ਕੀਤਾ ਲੋੜੇ ਸੁ ਕਰੇ ਹੁਕਮ  
 ਪ੍ਰਮੇਸਰ ਕੇ ਸਾਖ ॥

ਗੁਰੂ ਕਾ ਆਖਹਾ ਹੈ ਜੋ ਸਿਖ ਮੇਰਾ ਹੋਵੈ ਤਿਸ ਨੁ ਤਮਾਕੂ  
 ਪੀਵਹਾ ਅਤੇ ਨਸਵਾਰ ਚੜਾਹੀ ਅਜੇਹਾ ਹੈ ਅਤੇ ਜੈਸਾ ਗਊ  
 ਦਾ ਮਾਸ ਤੈਸੇ ਤਮਾਕੂ ਇਕੋ ਜੇਹਾ ਹੈ ॥

ਗੁਰੂ ਕਾ ਬਚਨ ਹੈ ॥ ਜੋ ਸਿਖ ਮੇਰਾ ਹੋਸੀ ਸੇ ਇਨਾ ਵਚਨ  
 ਤੇ ਪ੍ਰਤੀਤ ਕਰਸੀ ॥ ਅਤੇ ਮੇਰੇ ਧਾਮੇ ਬੇਮੁਖ ਹੋਵੈਗਾ ਇਨਾ ਬਚਨ  
 ਨੁ ਮੰਨੇਗਾ ਨਹੀ ॥ ਜੋ ਸਤਿ ਸਤਿ ਕਰ ਮੰਨੇਗਾ ਸੇ ਨਿਹਾਲ  
 ਹੋਵੈਗਾ ॥

ਅਤੇ ਜੇਹੁ ਧਾਵਣ ਦਾ ਅਰਥ ਇਹ ਹੈ ਜੋ ਹਿੰਦੁ ਮਿਥਾਣੀ ਦਾ  
ਹੈ ॥ ਸੋ ਖਾਲਸੇ ਨੂ ਐਸੀ ਨਿਸਾਨੀ ਲਖੀ ਹੈ ਜੋ ਲਖ ਹਿੰਦੂ  
ਤੇ ਲਖ ਮੁਸਲਮਾਨ ਹੋਵਿਨ ਤਾ ਵਿਚਿ ਸਿਖ <sup>404</sup> ਛਪਦਾ ਨਹੀ ॥  
ਕਿਉਂ ਜੋ ਮਿਰ ਤੇ ਧਗੁ ਹਛਾ ਦਾੜਾ ਮਿਰ ਤੇ ਕੇਸ ਕਿਥੋ ਛਪੇ ॥

ਅਤੇ ਬ੍ਰਹਮਨ ਜੋ ਤਮਾਕੂ ਪੀਏ ਤੇ ਮਾਸ ਖਾਏ ਤਿਸ ਧਾਮੇ  
ਜੇਹੁ ਧਾਵਣ ਮਹਾਰਤਿਆ ਹੈ ॥ ਕਿਉ ਤਮਾਕੂ ਪੀਏ ਅਤੇ  
ਗਉਮਾਸ ਖਾਏ ਤੈਸਾ ਬਰਾਬਰ ਹੈ ॥ ਗੁਰੂ ਕਾ ਆਖਣਾ ਹੈ ਜੋ  
ਬ੍ਰਹਮਨ ਸੁਖਾਤੁ ਹੋਵੈ ਕੁਪਾਤੁ ਨ ਹੋਵੈ ॥ ਅਰਥ ਇਹ ਜੋ ਬ੍ਰਹਮਨ  
ਸੁਖਾਤੁ ਹੋਵੈ ਜੋ ਬਰਕਰਮੀ ਨ ਹੋਵੈ ॥ ਬਰਕਰਮ ਇਹ ਜੋ ਜਨਮ  
ਦਾ ਬ੍ਰਹਮਨ ਕਰਮ ਚੰਤਾਲਾ ਦਾ ਕਰੈ ॥ ਸੋ ਬ੍ਰਹਮਨ ਕੇਹਾ ॥  
ਦੇਹੁ ਨ ਧੜਿਆ ਹੋਵੈ ॥ ਜੋ ਗੁਰਮੁਖਿ ਨ ਹੋਇਆ ॥ ਸੋ ਕਿਹਾ  
ਬ੍ਰਹਮਨ ਮਨੋਹਾ ਨਹੀ ॥ ਤਿਸ ਬ੍ਰਹਮਨ ਨੂ ਦਾਨ ਦੇਹਦਾਲ ਕੁਤੇ  
ਦੀ ਜੂਨ ਧਾਵਰੀ ਹੈ ॥ ਉਸੇ ਹਛੀ ਜਾਗਾ ਦਾਨ ਨਹੀ ਦਿਤਾ ॥  
ਕੋਈ ਜਾਗਾ ਵਸਤ ਧਾਈਦਾ ਹੈ ॥ ਕੋਈ <sup>405</sup> ਹੋਇ ਨਿਕਲਦੀ ਹੈ ॥

ਅਤੇ ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਜੀ ਆਖਿਆ ਹੈ ਜੋ ਹੇ ਉਧੇ ਇਕਾਦਸੀ  
ਦਾ ਬ੍ਰਤ ਰਖੇ ਤੇ ਲਖ ਬ੍ਰਹਮਨ ਨੂ ਬਢਾਵੈ ॥ ਅਤੇ ਲਖ ਗਉਦਾਨ  
ਕਰੇ ਤਾ ਉਸ ਜੈਸਾ ਫਲ ਬਰਾਬਰ ਨਹੀ <sup>406</sup> ॥ ਜੋ ਇਕ ਸਿਖ  
ਗੁਰਭਾਈ ਸਿਖ ਨੂ ਭਾਵ ਕਰਕੇ ਪ੍ਰਸਾਦਿ ਬਢਾਵੈ ॥ ਤਾ ਉਸ  
ਥੀ ਚੰਗਣਾ <sup>407</sup> ਹੋਇ ਫਲਦਾ ਹੈ ॥ ਕਿਉਂ ਜੋ ਗੁਰਭਾਈ ਗੁਰੂ  
ਸਮਾਨ ਹੈ ॥ ਜੋ ਗੁਰੂ ਨਾਨਕ ਭੀ ਆਖਿਆ ਹੈ ਜੋ

ਗੁਰ ਸਿਖ ਸਿਖ ਗੁਰੂ ਹੈ ਜੋ ਉਧਰੇਸ ਦਿੜਾਵੈ ॥

ਗੁਰਭਾਈ ਕਹੈ ਸੇਵਕ ਜਨ ਮਾਨੈ ਪਰਤਖ ਗੁਰੂ ਨਿਸਤਾਰੈ <sup>408</sup> ॥  
<sup>409</sup> ਜੋ ਗੁਰਭਾਈ ਨੂ ਕੋਈ ਮੰਨੇਗਾ ਤਿਸ ਕਾ ਜਨਮ ਮਰਨ  
ਸਦਰੇਗਾ <sup>410</sup> ॥

ਜਗਤ ਦੀ ਭੇਡ ਚਾਲ ਹੈ ॥ ਇਕ ਭੇਡ ਜਿਹਰ ਗਈ ਤਾ  
ਸਭੇ ਜ਼ਾਰੀਆ ਹੋਇ ॥ ਤੈਸੇ ਸੰਸਾਰ ਹੈ ॥ ਕਿਰਿਆ ਕਰਮ  
ਪ੍ਰਜਾਹੰਦਾ ਕੁਕਰਮੀ ਇਹ ਕਰਮ ਸਭ ਮਨੁਖਾ ਦੇ ਜੈ ॥ ਕਿਉਂ ਜੋ  
ਇਹ ਮਨੁਖਾ ਹੈ ਤਾ ਆਖਦਾ ਹੈ ਮੈ ਕੀਤਾ ਮੈ ਮਨੁਖਿਆ ॥  
ਜੇਹੁ ਇਹ ਗਲ ਆਖਦਾ ਹੈ ਤਾ ਇਸ ਦਾ ਕੀਤਾ ਕਰਤਿਆ  
ਸਭ ਬਿਰਥਾ ਗਿਆ ॥ ਅਤੇ ਗੁਰੂ ਕਾ ਅਨੰਦ ਧੜਿਆ ਅਤੇ

ਅਰਾਮ ਕੀਤੀ ਤਾ ਸਿਖ ਭੀ ਗੁਰੂ ਦੇ ਪ੍ਰਸਾਦਿ ਭੀ ਗੁਰੂ ਕਾ  
ਖਾਰੇ ਬਢਾਵਰੇ ਸਭ ਗੁਰੂ ਕੇ ਹੋਏ ॥

ਤਾ ਸਭੇ ਕਾਰਜ ਰਾਸ ਹੋਏ ॥ ਇਕ ਕਰਮ ਕਿਆ ਕੋਟ  
ਕਰਮ ਹੋਏ ॥ ਕਰਮ ਭੀ ਹੋਇਆ ਅਰੁ ਧਿਤੁ ਨ ਭੀ ਧਰੁਚਾ ॥  
ਅਤੇ ਇਸ ਕਾ ਭੀ ਭਲਾ ਹੋਇਆ ॥ ਮਨੁਖਾ ਮਨੁਖਾਵਣਾ ਇਹੋ  
ਹੈ ਜੋ ਸੰਸਾਰ ਕੀ ਭੇਡ ਚਾਲ ਹੈ ॥ ਭੇਡ ਚਾਲ ਕਿਆ ਹੈ ਜੋ  
ਐਥੀ ਜਾਗਾ ਆਵਰੀ ਹੈ ਤਾ ਓਥੈ ਭੈ ਕਰ ਤੁਰਦੀਆ ਨਹੀ <sup>411</sup> ॥  
ਅਤੇ ਜੋ ਮੇਰਾ ਸਿਖ ਹੋਵੇਗਾ ਸੋ ਬ੍ਰਹਮਨ ਅਗੇ ਬੈਠਕੇ ਕਰਮ  
ਨ ਕਰਾਵੇਗਾ ॥ ਮੇਰੇ ਪੰਥ ਦੇ ਕਰਮ ਕਿਰਿਆ ਸਤਿਗੁਰੂ  
ਅਕਾਲ ਪੁਰਖ ਜੀ ਕਰ ਛਡੇ ਜੈ ॥

ਜੇਹੋ ਇਸ ਪ੍ਰਾਨੀ ਕੇ ਕੁਛ ਬਿਖਾਨ ਹੋਵੇ ਤਾ ਪੰਜਾ ਸਿਖਾ ਨੂ  
ਪ੍ਰਸਾਦਿ ਬਢਾਵੈ ॥ ਜਾ ਪੰਜਾ ਸਿਖਾ ਪ੍ਰਸਾਦਿ ਖਾਦਾ ਅਤੇ  
ਅਰਾਮ ਕੀਤੀ ਤਾ ਇਸ ਦੇ ਸਭੇ ਕੰਮ ਰਾਸ ਹੋਏ ॥

ਜੋ ਗੁਰਭਾਈ ਨੂ ਮੰਨੇਗਾ ਸੋ ਗੁਰੂ ਨੂ ਮੰਨੇਗਾ ॥ ਜੋ ਕੋਈ  
ਗੁਰਭਾਈ ਥੀ ਮੇਰਾ ਫੇਰੇਗਾ ਸੋ ਗੁਰੂ ਥੀ ਮੇਰਾ ਫੇਰੇਗਾ ॥

ਗੁਰੂ ਕਾ ਆਖਣਾ ਹੈ ਸਤਿ ਸਤਿ ਕਰ ਮੰਨੇਗਾ ॥ ਮੰਨੇਗਾ  
ਸੋ ਨਿਗਲ ਹੋਵੇਗਾ ॥ ਅਰੁ ਜੋ ਮੰਨੇਗਾ ਨਹੀ ਸੋ ਗੋਤੇ ਬਾਢੇਗਾ ॥

ਅਤੇ ਸਿਖਾ ਨੂ ਚਾਹੀਦਾ ਹੈ ਜੋ ਪਹਿਰ ਗਤਿ ਧਿਛਲੀ ਹੋਵੈ  
ਤਾ ਉਠ ਕੇ ਇਸਨਾਨ ਕਰੇ ਜਪ ਜਾਪ ਹੋਵੈ ਪੜੇ ॥ ਅਤੇ ਦਾਤਨ  
ਕਰੈ <sup>412</sup> ॥ ਅਤੇ ਜੋ ਧੜਦ ਨਾ ਜਾਣੇ ਤਾ ਜਪ ਤੇ ਜਾਪ ਦੀਆ

ਹੋਇ ਪਉੜੀਆ ਪੜੀਆ ॥ ਜਾ ਪ੍ਰਭਾਤ ਹੋਵੈ ਤਾ ਜਿਥੈ  
ਦਿਵਾਨ ਲਗਾ ਹੋਵੈ ਤਿਥੈ ਜਾਵੈ ਸਥਾ ਟੇਕੈ ਸਬਰ ਸੁਣੈ <sup>413</sup> ॥

ਤਾ ਆਖਣੀ ਕਿਰਤ ਨੂ ਜਾਵੈ ॥ ਜਬ ਦੇ ਪਹਿਰ ਦਿਨ ਹੋਵੈ ਤਾ  
ਪੈਰ ਹਥ ਧੋਵੈ ॥ ਧੋਇ ਕਰ ਜਪ ਤੇ ਜਾਪ ਹੋਵੈ ਪੜੇ ॥ ਜਬ  
ਹੋਇ ਅੜੀਆ ਦਿਨ ਹੋਵੈ ਤਾ ਸੈਰਰ ਗੁਰਾਸ ਪੜੇ ॥ ਅਤੇ

ਅਠ ਪਹਿਰ ਸਬਰ ਨਾਲਿ ਪ੍ਰੀਤ ਕਰੈ ॥ ਜੋ ਕੋਈ ਇਹ ਗਤਿ  
ਕਮਾਵੇਗਾ ਸੋ ਏਥੈ ਭੀ ਸੁਖਾਲਾ ਅਗੈ ਸੁਖਾਲਾ ਰਹੇਗਾ ॥

ਅਤੇ ਜਬ ਸਰਾਧ ਆਵਣ ਤਾ ਛਤੀ ਅੰਮ੍ਰਿਤ ਕਰਿ ਕੇ  
ਪ੍ਰਸਾਦਿ ਪਕਾਵੈ ॥ ਕਰਿ ਕੈ ਪ੍ਰਸਾਦਿ ਅਰੁ ਖਾਲਸੇ ਨੂ ਸਰੇ  
ਅਨੰਦ ਪੜੈ ਅਰਾਮ ਕਰੈ ਸਿਖਾ ਨੂ ਬਢਾਵੈ ॥ ਤਾ ਇਸ



ਜੀਆ ਦਾ ਦਿਤਾ ਥਾਇ ਪਵੈ ॥ ਅਤੇ ਧਿਤਾ ਨੂ ਤੀ ਪਹੁਚੇ ॥

ਅਤੇ ਧੁਜਾ ਅਰਥਾ ਕਿਰਿਆ ਧੋਤੀ ਬੰਨਹੀ ਸਿਰ ਨੰਗਾ  
ਕਰਨਾ <sup>414</sup> ਓਨਾ ਜੁਗਾ ਕਾ ਧਰਮ ਰਿਹਾ ॥ ਅਤੇ ਕਲਿਜੁਗ ਵਿਚਿ  
ਗੁਰੁ ਸੁਰੀਰ ਪਰਦਾਨ ਹੈ <sup>415</sup> ॥ ਜੁਗ ਜੁਗ ਆਪਣਾ ਵੇਰ ਹੈ ॥  
ਕਲਜੁਗ ਵਿਚ ਅਥਰਬਣ ਵੇਰ ਹੈ ॥ ਅਥਰਬਣ ਵੇਰ ਕਾ ਦਾਕ  
ਹੈ ਜੋ ਕਲਜੁਗ ਮੈ ਗੁਰੁ ਕਾ ਦਾਕ ਮੰਨੇਗਾ <sup>416</sup> ਨਿਗਲ ਜੇਵੇਗਾ ॥  
ਜੋ ਕੋਈ ਨ ਮੰਨੇਗਾ ਸੋ ਭੁਥੈਗਾ ॥

ਸਾਮਤੁ ਬੇਰ ਧੁਰਾਨ ਪੜੈ ਮੁਕਤਿ ਨ ਹੋਈ ॥ ਮੁਕਤਿ  
ਕੀ ਪਉੜੀ ਨਾਮ ਹੈ ॥ ਜੋ ਕੋਈ ਨਾਮ ਸੁਣੈ ਪੜੈ ਜਪੈਗਾ  
ਸੁ ਮੁਕਤਿ ਹੋਵੇਗਾ ॥

ਗੁਰੁ ਬਿਨਾ ਮੁਕਤਿ ਨਹੀ ਸੋਧ ਦੇਖੇ ਬੇਰ ਧੁਰਾਨ ॥  
ਕਹੈ ਗੁਰਿੰਦ ਸਿੰਘ ਸੁਣਿ ਖਾਲਸਾ ਕਲ ਮੈ ਨਾਮ ਪ੍ਰਧਾਨ <sup>417</sup> ॥  
ਅਥ ਜੋ ਬ੍ਰਹਮਣ ਕੋ ਮਾਤੇ ਤਿਨ ਕੀਆ ਕੁਲਾ ਨਰਕ  
ਜਾਤੀਆ ਹੋਇ ॥ ਗੁਰੁ ਕੋ ਛਡਿ ਮੀਏ ਬ੍ਰਹਮਣ ਕੋ ਸੇਵੈ  
ਉਸ ਕੋ ਆਗੈ ਠਹਿਰ ਨ ਠਾਊ ॥ ਗੁਰੁ ਸਾਚਾ ਬੋਲਿਆ ਜੋ  
ਬ੍ਰਹਮਣ ਧੰਤਿਤ ਮੀਏ ਤੇ ਮੜੀਆ ਮਸਾਨਾ ਨੂ ਧੁਜੈਗਾ  
ਸੋ ਮੈ ਬੋ ਦੂਰਿ ਹੋਵੇਗਾ ॥

ਸਥ ਕਾਰਜ ਸਿਧ ਤੇ ਕਿਵੇਜੇ ਗੁਰਮੁਖੀ ਬਾਤਾ ਅਦਰ  
ਬਾਤ ਹੈ <sup>418</sup> ॥ ਸਤਿਗੁਰੁ ਕਾ ਆਖਣਾ ਸਤਿ ਸਤਿ ਕਰ  
ਮੰਨੇਗਾ ॥ ਮੰਨੇਗਾ ਸੋ ਨਿਗਲ ਹੋਵੇਗਾ ॥ ਅਰ ਜੋ ਨ ਮੰਨੇਗਾ  
ਸੋ ਗੋਤੇ ਖਾਵੇਗਾ ॥

ਗੁਰੁ ਚਾਹੇ ਤਲੀ ਦਸਤੁ ਨੂ ਬੁਰੀ ਚਾ ਕਰੇ ਬੁਰੀ ਨੂ ਤਲੀ  
ਚਾ ਕਰੇ ॥ ਕੀਤਾ ਲੋੜੇ ਸੋ ਕਰੇ ਸੋ ਹੋਵੈ ॥ ਮੰਨੈ ਹੁਕਮ ਤਾ  
ਸੋ ਹਰ ਦਿਸੈ ॥ ਹੁਕਮ ਨ ਮੰਨੇ ਸੋ ਜੋਤੀ ਦੜੈ ॥ ਮੰਨੈ ਕੀ  
ਮਹਿਮਾ ਬਾਤ ਹੈ ॥

ਇਕ ਦਿਨ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਬੋਲਿਆ ॥ ਜੋ ਸਥਰ ਵੀ  
ਸਦਾ ਹੋਰਥੈ ਪ੍ਰਤੀਤ ਨਹੀ ਕਰਨੀ ॥ ਸਥਰ ਬਿਨ ਪ੍ਰਤੀਤ  
ਹੋਰ ਨਰਕ ਲੈ ਜਾਮੀ ॥ ਸਥਰੁ ਪੜਣਾ ਸਥਰੁ ਸੁਣਨਾ  
ਸਥਰੁ ਕੁਮਾਦਨਾ ॥

ਸਥਰ ਬਾਝੇ ਨਹੀ ਬਾਊ ॥

ਸਥਰ ਬਾਝੁ ਮੋਹੁ ਸੁਹੁ ਬਾਊ <sup>419</sup> ॥

ਬਾਣੀ ਗੁਰੁ ਗੁਰੁ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤ ਸਾਰੇ ॥

ਬਾਣੀ ਕਹੈ ਸੇਵਕ ਜਨ ਮਾਨੈ ਪ੍ਰਤਖ ਗੁਰੁ ਨਿਸਤਾਰੇ <sup>420</sup> ॥

ਤਾ ਗੁਰੁ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ <sup>421</sup> ਕਹਿਆ ਭਾਈ ਸਿਖਾ ਜੋ  
ਚਾਹੀਦਾ ਹੈ ਗਿਰਸਤ ਵਿਚਿ ਬੈਰਾਗੀ ਰਹਿਣਾ ॥ ਅਤੇ ਭਾਈ  
ਦਿਸਤੀ ਦੇ ਜਾਮੇ ਦਾ ਦਿਸਾਹ ਨਹੀ ਕਰਨਾ ॥ ਅੰਦ ਕਾ ਭਾਲ <sup>422</sup>  
ਦਿਸਤੀ ਨੂ ਨਹੀ ਦੇਵਣਾ <sup>423</sup> ॥ ਪਗਈ ਧੀਅ ਭੈਰ ਨੂ ਬੁਰੀ  
ਕੁਦਿਸਟ ਨਹੀ ਦੇਖਣਾ ॥ ਮਹਾ ਹਤਿਆ ਹੈ ॥ ਪਗਈ ਦਸਤੁ  
ਨ ਚੁਗਾਵਣੀ ॥ ਪਗਈ ਬਖੀਲੀ ਨਹੀ ਕਰਨੀ ॥

ਸਭਨਾ ਹੋਗਾ ਦਾ ਦਾਰੂ ਹੈ ॥ ਨਿੰਦਕ ਕਾ ਦਾਰੂ ਨਹੀ ॥  
ਨਿੰਦਕ ਝੂਠਾ ਕਰਿ ਮਾਰਿਆ ਹੈ ਸਾਹਿਬ ਦੀ ਦਰਗਾਹੇ ॥ ਨਿੰਦਕ  
ਥਰਾ ਹੈਰਾਨ ਹੈ ਕੋਇ ਨ ਸੁਣੈ ਪੁਕਾਰ ॥ ਮਰ ਜਾਵਣਾ ਹੈ ਬਿਰ  
ਨਹੀ ਰਹਿਣਾ ॥ ਗੁਰੁ ਤੇ ਬੇਮੁਖ ਨਹੀ ਹੋਵਣਾ ॥ <sup>424</sup> ਧਰਚ  
ਤੋਸਾ ਤੇ ਕੋਇ ਨ ਕੀਤਾ ਕਿਉਕਰ ਉਤਰੇ ਪਾਰ ॥ ਤੋਸਾ  
ਧਰਮ ਕਾ ਬਾਧੋ ॥ ਹਰਿ ਦਰਗਾਹਿ ਹੋਇ ਸਾਹਿਬ ॥ ਧਰਮ  
ਕਾ ਤੋਸਾ ਏਹੁ ਜਾਨੈ ਭੁਧੇ ਨੰਗੇ ਕੀ ਸੇਵਾ ਕਰਨੀ ॥ ਸੇਵਾ  
ਭਾਵ ਕਰਿ ਸੁਖੀ ਰਹੀਜੈ ॥ ਹਰਿ ਦਰਗਾਹ ਮੈ ਸੁਖੀ ਸੁਨੀਜੈ ॥  
ਸੇਵਾ ਕਰਨੀ ਸਿਖੋ ਅਥਿਤਾ ਕੀ ਭਾਈਆ ਕੀ ਦੇਵ ਨਹੀ  
ਜਾਨਨਾ ਜੋ ਬ੍ਰਹਮਣ ਹੈ ਕੇ ਅੜੀ ਹੈ ਭਾਵੇ ਜੋਗੀ ਹੈ ਸਨਆਸੀ  
ਹੈ ॥ ਭਗਵੈ ਕਪੜੇ ਅਤੇ ਜਟਾ ਏਨਾ ਦਾ ਨਾਊ ਅਥਿਤ ਨਹੀ ॥  
ਗੁਰਭਾਈ ਜਾਨ ਕਰ ਸਿਖ ਗੁਰੁ ਕਾ ਜਾਨ ਕਰਿ ਸੇਵਾ ਕਰਨੀ  
ਧੁਜਾ ਕਰਨੀ ॥ ਗੁਰੁ ਗੋਬਿੰਦ ਸਿੰਘ ਸੇਵੀ ਦਾ ਹੁਕਮ ਹੈ ਜੋ  
ਜੈਸਾ ਗੁਰਭਾਈ ਖਵਾਇ ਕਾ ਫਲ ਹੈ ਤੈਸਾ ਹੋਰ ਕਿਸੇ ਦੇ  
ਖਵਾਇ ਦਾ ਫਲ ਨਹੀ ਹੋਤਾ ॥ ਮਿਤਨਾ ਧਨ ਵਧੇ ਧੁਨ ਵਧੇ  
ਸੋ ਗੁਰਭਾਈ ਕਾ ਸੇਵਾ ਤੇ ਵਧੇ ॥

ਬੋਲੋ ਭਾਈ ਦਾਗਗੁਰੂ ਜੀ ਕੀ ਠਤੇ ਹੈ <sup>425</sup> ॥ ਅਤੇ ਸੁਨੋ  
ਸਿਖੋ ਪੁਤੇ ਭਾਈਓ ਸਤਿਗੁਰੂ ਜੀ ਕੇ ਦਾਕ ਸਤ ਕਰ ਮੰਨੇ ॥  
ਦਰਗਾਹ ਨ ਹੋਵੈ ਠਾਕ ॥ ਦਰਗਾਹਿ ਠਾਕ ਨ ਹੋਵਈ ਮੰਨੇ  
ਸਤਿਗੁਰੁ ਕਾ ਦਾਕ ॥ ਦਰਗਾਹ ਠਾਕ ਨ ਹੋਵਈ ਸਤਿਗੁਰੁ  
ਕਾ ਹੋਇ ਪ੍ਰਨਾਮ ॥ ਗੁਰੁ ਕਾ ਦਾਕ ਹੈ ਮੇਰਾ ਸਿਖ ਹੋਵੇਗਾ

ਕਿਰਿਆ ਉਸਤਾ ਗਾਇਤੀ ਤਰਖਾ ਪਥੰਡ ਕਰਮ ਮਨੇ  
 ਹੈਨ ॥ ਜੋ ਸਿਖ ਹੋਵੈਗਾ ਗੁਰ ਸਥਰ ਥੀ ਹੋਰਸ ਦੀ ਖੁਤੀਤ  
 ਨਹੀ ਕਰਨੀ <sup>426</sup> ॥ ਹੋਰ ਖੁਤੀਤ ਨਰਕ ਲੈ ਜਾਰਾ ਹੈ ॥

ਬੋਲਹੁ ਭਾਈ ਜੀ ਵਾਹਗੁਰੂ ॥ ਸਾਖੀ ਸੰਪੂਰਨ ਹੋਈ ॥  
 ਭੁਲ ਚੁਕ ਬਖਸ਼ੀ ॥ ਰਹਤਨਾਮਾ ਸੰਪੂਰਨ ॥ <sup>427</sup> ਵਾਹਗੁਰੂ  
 ਜੀ ਸਾਗਿ ॥ ਸਤਨਾਮ ॥ ਸ੍ਰੀ ਅਕਾਲ ਪੁਰਖ ਜੀ ਸਾਗਿ ॥  
 ਚੇਤ ਸੁਰੀ ਚੇਰੇ ਧੋਖੀ ਲਿਖੀ ਜੀਰ ਸਾਗਰ ਵਿਚ ਸੰਮਤ  
 ੧੮੨੧ ਇਕੀਏ ॥

ਬੋਲਹੁ ਭਾਈ ਜੀ ਵਾਹਗੁਰੂ ਸਾਖੀ ਸੰਪੂਰਨ ਹੋਈ  
 ਭੁਲ ਚੁਕ ਬਖਸ਼ੀ ॥ ਸੰਮਤ ੧੮੧੩ ਧੋਖੀ ਸੰਪੂਰਨ ਹੋਈ  
 ਰਸਖਤ ਹਰਿਨਾਮ ਸਿੰਘ ਖੜੀ ਦੇ ॥

## NOTES TO THE GURMUKHI TEXT

### ABBREVIATIONS:

AG	Adi Granth.
BG	Bhai Gurdas, <i>Vārāṇ</i> .
DG	Dasam Granth.
GNDU	Guru Nanak Dev University library manuscript no. 1018.
KhC	Sikh History Research Department of Khalsa College, Amritsar, manuscript no. SHR 227.
M	<i>Mahālā</i> , the Adi Granth code-word, meaning 'Guru'. M1 designates Guru Nanak, M2 designates Guru Angad, etc.
PSP	Piara Singh Padam (ed.), <i>Rahit-nāme</i> . Patiala, 1974.
SRL	Sikh Reference Library, Amritsar, manuscript no. 6124.

Numbers given in parentheses indicate folio or page numbers.

1. PSP begins with a prologue which the GNDU/SRL text lacks. See Appendix.
  2. M5, *Gaurī Bāvan Akharī* 44, AG p.259.
  3. PSP (70): 'tisakā nām rahit hai'.
  4. M1 *Bilāval Aṣṭ* 1 (3), AG p. 831. PSP omits this quotation and the sentence which follows it.
  5. Kabir, *Gaurī* 18, AG p. 327.
  6. SRL: 'gurū'.
  7. Bhikha, *Savāṭe mahale tije ke* 20, AG pp.1395-96.
  8. PSP (70): 'virale'.
  9. PSP (70): 'par gurū kā sikh rahit dī khojaṇā karai. tab gurū kā sikh hoi hai.'
  10. PSP (70): 'pher dharamasālā jithe kathā sabadu granth jī paṛīai tahān jathā sakati ...'
  11. PSP (71): 'jad prasādi khāvanai āvai tān jathā sakati prasādi ek garās arapan kare'.
  12. M1, *Sārang kī vār* 22:1, AG p. 1245. AG: 'ghālī khāi kichhu hathahu dehi'.
  13. Farid, *Salok*. 112 AG p. 1384.
  14. PSP (71) omits 'athavā garam tate'.
  15. M2, *Vār Mājh* 18:1, AG p. 146. AG: 'sachā nāu'.
  16. PSP (71): 'mīne 1. dūje rāmarāṭe. tije kurīmār. chauathe bhadanī. pañjaven masand'.
  17. M3, *Bihāgarē kī vār* 16:1, AG p. 554. PSP (71) omits all but a corrupt version of the last line.
  18. PSP (71-72).
  19. Kabir, *Gonḍ* 11, AG p. 873 (SRL text). GNDU (6b) quotes the line which recurs at the end of stanzas 28-31 of *Japjī*, AG pp. 6-7. PSP (72) quotes the first four lines of stanza 31.
  20. GNDU (6b) and PSP (72): 'sang'.
  21. SRL (4a): 'sabhā'.
  22. SRL (4b) and PSP (72): omit 'janam'.
  23. *Pakhyān Charitra* 396, DG p. 1387
  24. PSP (72): 'paraīsatri dekhe nāhī'.
  25. GNDU (7a) and PSP (72): 'paraīsatriā dī sangat nā baiṭhe'.
  26. PSP (72): 'ate naṛī mār kurī nāl nā varate'.
  27. M3, *Asā Paṭṭī* 6, AG p. 435.
  28. GNDU (7b): 'gurū kā sikh ehu bachan prohibit nū hoā hai'.
  29. GNDU (8a): 'sevak'.
  30. GNDU (8a): 'gurū granth sāhib jī dī māñjī dī charanu dhoi ke vichhi patāse pāi ke'.
  31. PSP (73): 'gurū granth jī dī māñjī dā charanāmrit vichh patāse pāe'.
  32. GNDU (8b) and PSP (73) both add 'tanakhāhi laivani'.
  33. M2, *Vār Mājh* 22:2, AG p.148.
  34. PSP (73): 'gurū kā sikh kes dārhi chhanīān nāīān dā pāñī sir nā pavāe'.
- The numbering sequence of SRL and GNDU, having diverged from section 8 onwards, is restored to harmony at this point by a sudden leap from 10 to 20 in the case

- of SRL.
35. GNDU (10a) : 'duñī tahal seva sū lochanā'.
  36. GNDU (10a) and PSP (73) : 'jo jugati dā gurū hoi ke gurū kī saran āvai duñā marātibā'.
  37. GNDU (10b) : 'bābe sāhib'. PSP (73) : 'satigurān'.
  38. PSP (73) : 'asān'. GNDU (10b) : 'asānū'. The SRL text is corrupt.
  39. M4, *Gaurī Guāreri* 41 (1), AG p. 164. AG : 'satigur prīti gurasikh mukhi pāi'.
  40. GNDU (11a) : 'vikārī vachi na bije'. PSP (73) : 'vichār vich bije'.
  41. M1, *Āsā Aṣṭ* 15 (4), AG p. 419.
  42. M3, *Śalok vārān te vadhik* 1, AG p. 1413. AG : 'jin kai man mahi bharamu'.
  43. M1, *Ibid* 17, AG p. 1411. For 'khatrī' SRL reads 'sikh'.
  44. PSP (74) : 'khatrī kis dā nām hai. so suṇ. khatē pāpān kā nām hai. pāpān dā jo vaiṭ hoi so khatrī hai'.
  45. M1, *Vār Āsā* 16:2, AG p. 471.
  46. PSP (74) : 'brāhaman'.
  47. M5, *Gaurī kī vār* 29:2, AG p. 315.
  48. Kabir, *Sorath* 9, AG p. 656. AG : 'man mere bhūle kapaṭu na kījai. anti nibērā tere jīa pahi lījai'.
  49. M5, *Gaurī Sukhamanī* 12, AG p. 278. SRL omits the second line.
  50. M1, *Vār Āsā* 17:1, AG p. 472.
  51. M5, *Dhanāsari* 23 (3), AG p. 676. AG : 'jah sādḥ santan'.
  52. M5, *Bārah Māhā Mājḥ* 9, AG p. 135. AG : 'paramesar te bhuliā viāpani sabhe rog'.
  53. Namdev, *Sārang* 3, AG p. 1252. GNDU (14b) and PSP (75) both add the second line of the couplet.
  54. M1, *Vār Āsā* 5, AG p. 465.
  55. M1, *Vār Mājḥ* 20:2, AG p. 147.
  56. GNDU (16a) and PSP (75) : 'sog bhani āvaṇā'.
  57. PSP (76) adds 'prasādi karavāe'.
  58. PSP (76) : 'sikh de nām dī prasādi dharamasālā athavā adhikārī nū devai'.
  59. Kabir, *Āsā* 16, AG p. 479.
  60. M4, *Gaurī kī vār* 15:1, AG p. 308. PSP (77) omits this quotation.
  61. M5, *Bhairau* 34, AG p. 1145.
  62. GNDU (19a) and PSP (77) : 'ughāre'.
  63. PSP (77) : 'jekar kesadhārī karanī hoi janam de nāl rakhe'.
  64. PSP (77) : 'hnavāle'.
  65. SRL omitted this injunction.
  66. M1, *Sārahg kī vār* 20:1, AG p. 1245.
  67. Possibly a corrupt version of M5, *Gonḍ* 8(1) and 9 (2), AG p. 864. AG : 'gurū binā mai nāhī hor'.
  68. M1, *Āsā* 25, AG p. 356. PSP (77) omits text from 'saradhī subhāu' to 'praupakārī'.
  69. M5, *Jaisari kī vār* 14, AG p. 709.
  70. GNDU (1b, second numbering sequence) : 'vasat chīj dī suchetī'.
  71. M5, *Gūjarī vār* 3, AG p. 518. AG : 'mohi niragūn dichai'.
  72. M1, *Bihāgare kī vār* 20:1, AG p. 556. AG : 'putu jinūrā dhīa jinūrī jorū-jinnā dā sikadāru'.
  73. PSP (78) : 'gurū kā sikh je arathī [hoai]'.
  74. GNDU (3b) adds 'kulahatiā na sijhate'. PSP (78) adds 'kul-hatiā hai so bhārī hai'.
  75. M1 *Rāmakaṭī kī vār* 14:1, AG p. 954. SRL and GNDU have both omitted the first line of the couplet: 'rovahi pāṇḍav bhae majūr'. PSP (78) omits the quotation altogether.
  76. PSP (78) : 'ik inhān trihu binā. ik kanniā-hat. dūjā bhaddaṇ. ūjā bikhiā ihu na karan'.
  77. SRL (16b) : 'marīe'.
  78. M4, *Āsā* 54, AG p. 366.
  79. PSP (79) : 'śāhūkār'.
  80. M1 *Sārang kī vār* 7:1, AG p. 1240.
  81. M3, *Gaurī Bairāgaṇī* 5, AG p. 233. PSP omits this quotation.
  82. M5, *Śalok Sahaskriṭī* 33, AG pp. 1356-57. AG : 'guramantr hīṇas jo prāṇī dhrigant

- janam bhrasataṇah. kūkarah sūkarah garadhabhah kākah sarap nah tuli khalah'.
83. SRL (17b) : 'sijāte'.
84. SRL (17b) omits 'sikh nū'.
85. M4, *Devagandhārī* 6, AG p. 528.
86. SRL (18a) : 'rakhe ki jāve (rakh ke jāvai)'.
87. PSP (80) : 'dūjī sikhī pachhān aru maramū'.
88. M5, *Gaurī Bāvan Akharī* 27, AG p. 255.
89. M4, *Gaurī kī vār* 9:2, AG p. 304.
90. M1, *Malār kī vār* 21, AG p. 1288.
91. M1, *Marū Solahe* 13, p. 1209. AG : 'ini dubidhā ghar bahute gāle'.
92. PSP (81) adds 'gilāni na hovai'.
93. M5, *Dhanasari* 24, AG p. 677.
94. *Japji* 21, AG p. 4.
95. PSP (81-82) : 'gurū kā sikh jo arathī āvai tisakā arath pūrī kare. aru jo nālī tinān ke hor hovan tān jathā sakati sabhanan sikhān dī pūjā karanī. us de adhikār samān'.
96. PSP omits sections 113-116.
97. SRL (22a) : 'ghātī visāsu'.
98. M1, *Vār Mājḥ* 21:1, AG p. 147.
99. M1, *Gaurī Bairāgaṇī* 18, AG p. 229.
100. SRL (22b) : 'gurū kē sikh hāse nāl bhī jam ākhaṇge'.
101. M1 *Vār Āsā* 12, AG p. 470.
102. M1, *Āsā* 36, AG p. 359.
103. SRL (23a) : 'gandhavākī'.
104. M1, *Sirī Rāgu* 4, AG p. 15.
105. PSP (82) : 'badhi nū achhād laindā hai'.
106. SRL (23b) : 'viāhu kāraj'.
107. SRL (24a) : 'gurū kā sikh rahati rakhe'. PSP (82) : 'jo rahit gurū kā rakhe'.
108. The GNDU text (33b) reads: 'gurū kā sikh hode bal dhaurī de boke pāṇī nā pīve. gurū kā sikh daiā pāle. na tate pāso jal pīve. sarabat upar'. The SRL text (24a) substantially followed this reading. The published PSP text (possibly reconstructed) reads (82) : 'gurū kā sikh, honde bal dhaurī de boke pāṇī na pīai nā turak ke pāson jal pīai. gurū kā sikh daiā pāle sarabat uparī. par jis daiā vich ...'. The PSP editor subsequently glosses 'tatā' as 'turak' (PSP, p. 83n).
109. Farid, *Śalok* 129, AG p. 1384. PSP (83) substitutes the first line of the same couplet. It then omits the next injunction and the quotation from the *Kriśan avatār*.
110. M10, *Kriśan avatār* 2489, DG p. 570.
111. 'turak'. See above note 108.
112. SRL (25a) : 'sahaj hans'.
113. GNDU (35a) adds 'bādī nāl charachā na kare'.
114. GNDU (35a) omits 'dharam'.
115. SRL (25a) : 'gandhabānīā'.
116. PSP omits the portion which runs from 'age dī kharachī kar lae' to 'so aisā hī phuriā hai'.
117. SRL (26a) omitted 'dān dedā'.
118. *Chandī Charitra ukatī bilās* 146, DG p. 88.
119. M1, *Vār Mārū* 1:1, AG pp. 1086-87.
120. *Ibid.*, p. 1087.
121. Source not identified.
122. PSP omits the portion which runs from 'nā nindā kare' to 'tā mahil khasam kā pāusī'.
123. BG XXXIV:2.
124. M1, *Vār Āsā* 15, AG p. 471.
125. PSP (84) inserts 'nā'.
126. M4, *Vār Gaurī* 8:2, AG p. 303. AG : 'muṭhā bikhu māiā'.
127. SRL (27b) : 'gurū sabad sikh hohi sikh ke'.
128. M1, *Vār Āsā* 5:2, AG p. 465.
129. M1, *Dakhaṇī Oaṅkār* 4, AG p. 90.
130. M3, *Vār Bilāval* 1:2, AG p. 849.

131. M3, *Rāmakaṭī Anand* 24, AG p. 920. SRL (28a): 'satigurū binā kachī sachī baṇī, satigurū binā hor kachī hai bāṇī. bāṇī ta kachī satigurū bājhahu hor kachī bāṇī. kahado kache sunade kache kaṭchī akhi vakhāṇī'.
132. M5, *Āsā* 62, AG p. 386.
133. PSP omits 'gurū kā sikh granth sāhib jī thī pāras dos na koi'.
134. Kabir, *Śalok* 156, AG p. 1372. AG: 'sabhai kau khāi'.
135. PSP omits the portion which runs from 'gurū kā sikh rahirās dā bhog pāvai tā sarab' to 'sikh pū vāhigurū jī kī phate balāe'.
136. Farid, *Śalok* 95, AG p. 1382.
137. PSP (84): 'vasatī'.
138. PSP (85): 'pakhaṇḍī'.
139. SRL (30a): 'sākh granth sāhib jī'.
140. 33 Savayye 1, DG p. 712.
141. M5 *Sārang* 113, AG p. 1226.
142. SRL (31a) omitted 'gair nū na kare'.
143. M5, *Sārang* 13, AG p. 1206.
144. M5, *Āsā* 43, AG p. 381.
145. M5, *Gaurī Sukhamanī* 5 (7), AG p. 269.
146. SRL (31a): 'ketī chhaṭī nālī'.
147. SRL (31a) does not repeat 'vāhigurū'.
148. M5, *Bilāval* 58, AG p. 815.
149. M1, *Dhanāsarī* 7, AG p. 662. PSP (86) omits this and the seven quotations which follow it.
150. M5, *Bilāval* 88, AG pp. 821-22.
151. M5, *Sūhī* 54, AG p. 749. AG: 'charaṇadhūṛī'.
152. M1, *Rāmakaṭī Aṣṭ* 7 (3), AG p. 906. AG: 'jā jamu dhāi kes gahi mārai surati nālī mukhi kāl gaīā'.
153. M5, *Gūjarī Dupade* 20, AG p. 500. AG: 'kes sangi dās pag jhārau ihai manorath mor'.
154. Kabir, *Gonḍ* 2, AG p. 870.
155. Kabir, *Śalok* 25, AG p. 1365.
156. M10, *Akāl Ustat* 252, DG p. 35.
157. SRL (32b) omitted 'sūī bachan dī'.
158. PSP (86) omits 'jītanā man dā'.
159. PSP (86): 'sabad'.
160. M2, *Vār Sūhī* 7:3, AG p. 787.
161. PSP (87): 'hor itane siphāt hoṇ guramati-rahit hachhī hovai'.
162. PSP (87): 'sammat 1724 dās chaupā siṅgh pāson sāhib guramukhī akharu puchhiā karan. uh kahe tusīn āp jān rahe ho mahārāj. jān tā rahe hān pahilī lām puchhane hān'.
163. PSP (88): 'śāsatrī'.
164. SRL (36a) omitted 'paṛadā kar gae. turakā nū ate dusaṭā nū jhūṭhe kar māranā'.
165. PSP (88) adds 'hind dī vāsate'.
166. PSP (88) adds 'kiujo brāhamanān dā janeū savā maṇ utaran lag poae sī kasamūr mai'.
167. PSP (88): 'ant de same do sikh sāhibān nāl nibhe. ṭahil prasādi pāṇī dī karade dilī gae'.
168. PSP (88): 'māgh'. This PSP reading is obviously a mistake. The PSP text subsequently gives 'maghar sudī pañchamī' as the date of Guru Tegh Bahadur's *śrādh* ceremony. PSP, p. 90.
169. M10, *Bachitra Nāṭak* 5:15-16, DG p. 54. PSP (88) omits the second couplet.
170. PSP (88) omits the portion which runs from 'jī sache pātasāh' to 'chhibar āsāde āda sikh haini mukat hoe'. In its place it has: 'bachan hoiā nihāl hoe mukati hoe'.
171. PSP (89): 'sansakritī salokā'.
172. PSP (89): omits 'dharam sānt kūtī'. 'sānt' should read 'śāsatrī'.
173. PSP (89): 'daragāh mal'.
174. PSP (90) adds 'srī mukh vāk svaiye uchāre'.
175. PSP (90): 'srādh'.
176. SRL (40a) omitted 'samundr sāgar baṇiā. dūja granth jī'.
177. GNDU and SRL: 'utār'. PSP: 'autār'.

178. SRL (40b) omitted 'bhī gurū ho'.
179. SRL (40b) omitted 'sarīn dī' and jumbles the order of the eight words which follow them.
180. PSP (90): 'khaṇḍā'.
181. In place of 'ate pañj avaye paṛu. chaupā siṅgh paṛane lagā', PSP (90-91) reads 'ate pañj pañj savaiyai pañh paṛan lage. kehare. dayā siṅgh vāsī lāhaur dī chhatrī bans. sāhib siṅgh dachhaṇī sain ke janam thā. himmat siṅgh purī jagann nāth phandak de janam thā. dharam siṅgh ghar hasatanāpur dī vāsī dhanne ke janam thā. pañjaven muhakam siṅgh namadev ke janam thā. ih pañj siṅgh savaiye lage paṛan'.
182. In place of 'bachan hoā... sanumukh jāī khalotā' PSP (91) reads: 'richarān nū mātā śakaṭī mātā sāhib devi dā rūp dhār ke patāse vich ḍār gai'.
183. *Chañḍī charitra ukatī bilās* 231, DG p. 99.
184. In place of 'prathame pāhul chaupā siṅgh nū dīṭī pañjān' PSP (91) reads: 'pañjān siṅghān nū amrit chakāiā'.
185. PSP (91): 'bachan hoiā inān pāsahun chhako. nām siṅghān de'.
186. M1, *Japjī* 16, AG p. 3.
187. PSP (91): 'nānv ethe āi kar siṅgh rakhaṇā'.
188. PSP (91): 'sabh'.
189. PSP (92): 'holī'.
190. SRL omitted sections 185-246 inclusive.
191. M1, *Vār Āsā* 22, AG p. 474. AG: 'khasamai kare barābarī phiri gairati andari paī. vajahu gavāe agalā muhe muhi pāṇā khāi'.
192. PSP (92): 'hathān dā sakhī hovai'.
193. PSP omits the remainder of section 193 and sections 194-280 inclusive.
194. M10, *Bachitra Nāṭak* 6:30, DG p. 57. Cf. *Bansāvalī-nāmā* 10:165.
195. Ibid 6:29, DG p. 57. Number 204 appears twice in the text.
196. Ibid 14:5, DG p. 73. Although the text records only the third and fourth lines of verse 5 the context suggests that the narrator must also have had the first two lines in mind.
197. Ibid 6:32, DG p. 57.
198. Ibid 6:60, DG p. 59.
199. Numbers 212 and 213 are missing in the text.
200. DG p. 716.
201. M1, *Sirī Ragū Aṣṭ* 5 (6), AG p. 56. AG: 'paḍit vāchahi'.
202. M5, *Śalok Śahaskritī* 65, AG p. 1360.
203. M1, *Sirī Ragū kī Vār* 7:2, AG p. 85. AG: 'rīsā karih tināṛīā'.
204. DG pp. 716-17.
205. DG p. 717.
206. DG p. 717.
207. M1, *Vār Mājī* 7:2, AG p. 141.
208. M5, *Phunahe* 8, AG p. 1362.
209. M10, *Akāl Ustat*, Invocation, DG p. 11.
210. Source not identified.
211. M1, *Śalok vārān te vadhīk* 12, AG p. 1411.
212. SRL (44b): 'phaīl phakar jo vikār so na kare'.
213. M1, *Vār Mājī* 16, AG p. 145.
214. M4, *Vār Gaurī* 15:3, AG p. 309.
215. M5, *Sorath* 12, AG pp. 611-12.
216. Ibid., p. 612.
217. M5, *Sorath* 49, AG pp. 620-21.
218. There is no section numbered 266.
219. M5, *Āsā Chhant* 11 (1), AG p. 460.
220. M1, *Rāmakaṭī Dakhaṇī Oaṅkār* 27, AG p. 933.
221. The PSP text (93) rejoins GNDU/SRL at this point.
222. SRL (54b): 'manne'.
223. M3, *Vār Vaḍahans* 21:1, AG p. 594.
224. M5, *Gaurī Sukhamanī* 18:1, AG p. 286.
225. There are no sections numbered 283 or 284.

226. PSP (93): 'vairu'.  
 227. PSP (93): 'sabad gāvaṇe-parhane vāle'.  
 228. PSP (93): 'jo sikh granth sāhib jī de pās prasādi liāvai, ate dharamasālā antar dhar laṇ, varatāe nāhī lobh karake, so bhī'.  
 229. PSP (94). GNDU and SRL both omit section 293. GNDU attaches the number 291 to the preceding section in place of 292. In the SRL text, however, it was numbered 292 and this is confirmed by the PSP sequence.  
 230. SRL (56a): 'pakā tanakhāhīā'.  
 231. PSP (94) adds 'paṅgati vich'.  
 232. PSP (94) adds 'par adab adhikār dekh kari kare. prasādi vich vadh ghaṭ nā karai'.  
 233. SRL (56a): 'sāphā'. PSP (94): 'paṛadā'.  
 234. PSP (94). GNDU and SRL both omit section 298.  
 235. PSP (94) omits this offence.  
 236. SRL (56b) added 'srī vāhagurū japadī rahe bahidā uṭhadā sās sās vīchār na kare. ehū sikhī dī rīt dhārane jog hai sikh ko'.  
 237. PSP (94) omits this offence.  
 238. PSP (94): 'paṛade'.  
 239. SRL (57a) and PSP (94): 'phaṭakāre'.  
 240. PSP (94): 'jo sikh sikh nū bura ākhe krodh nāl so tanakhāhīā'.  
 241. SRL (57a): 'dhakā'.  
 242. SRL (57a): 'lae'.  
 243. PSP omits this offence.  
 244. PSP omits this offence.  
 245. SRL (57b) omitted 'lare'.  
 246. GNDU (102a): 'vahi'.  
 247. SRL (57b): 'jo sikhārathī sikh vāsīā vālīā nū dukhāe'.  
 PSP (95): 'jo arathī sikhān nū vāsā vālī dukhāe'.  
 GNDU (102b): 'jo sirī sāhib kau laṅghe'.  
 249. PSP (95) inserts an additional injunction: 'auranā ko upades kare tanakhāhīā'.  
 250. SRL (58b): 'piṭh piche pāe'.  
 251. GNDU (103b): 'vir ke'.  
 252. SRL omitted this injunction.  
 253. PSP (96) adds 'jāpājī'.  
 254. PSP (96): 'gili-sukī kachh pāi lae. kachh de pāunche dā sikh visāh nā kare'.  
 255. SRL (59b): 'nārī'.  
 256. M4, *Vār Gauṛī* 15:1, AG p. 308.  
 257. SRL (60a): 'sulā na kare'.  
 258. SRL (60b): 'khūnī khatāvālā'.  
 259. PSP omits this offence.  
 260. SRL (60b): 'nirādar'.  
 261. SRL omitted this offence.  
 262. SRL (61a) and PSP (97): 'isanān'.  
 263. SRL omitted this offence.  
 264. PSP (97): 'jo sikh parātī isatrī de ghari jāi harāmī karai'.  
 265. PSP omits this offence.  
 266. SRL omitted this offence.  
 267. SRL (61b) omitted 'paṭh charachā'.  
 268. PSP (98) adds 'basat'.  
 269. SRL (62A) omitted 'malechhanī' and 'malechh'.  
 270. GNDU (110b): 'nātar so bhī'.  
 271. M4, *Gauṛī Pūrbī* 4, AG p. 13.  
 272. SRL omitted this offence.  
 273. SRL (62b): 'sravar māṛī pūjan jāe'.  
 274. GNDU (111b): 'adā'.  
 275. GNDU (111b): 'binā suchet kīte'. PSP (99) omits this offence.  
 276. SRL (63a): 'jo kesadhārī dandā nāl dāṭī ṭuke so tanakhāhīā. kaichī mochanā lāe so tanakhāhīā'.

277. SRL (64a): 'jo sikh sikh nū prasādi kahake mulāhaje vāleā ko bulāe su tanakhāhīā. garīb nū nā sade so tanakhāhīā'.  
 278. PSP (100): 'jo garīb hoikai maṣakarā hovai tis nū mat deṇī nāhīn'.  
 SRL (64a) omitted 'murākh hovai'.  
 279. M1, *Var Majh* 12:2, AG, p. 143.  
 280. BG XXXIV, 21.  
 281. M4, *Sāraṅg Dupadā* 7, AG p. 1200.  
 282. SRL (65a) omitted this offence.  
 283. M5, *Sārahg*, 113, AG p. 1226.  
 284. PSP (101): 'sirand vāle khatrī ate chandūsāhī khatrī'.  
 285. PSP (101).  
 286. SRL (65b): 'so bhalā tanakhāhīā'.  
 287. PSP (101) omits this offence.  
 288. PSP (101): 'jo maṇje ute bahe ate sabad supake heṭhān nā bahe yā paṛan vāle nū pās bahāvai nāhī so tanakhāhīā'.  
 SRL (66a) omitted this offence.  
 289. PSP (101): 'jo sikh gur dohī bār bār sabad vich galān kare so tanakhāhīā'. SRL (66a) omitted this offence.  
 290. SRL (67b) omitted this offence.  
 291. SRL (67b): 'turak'. PSP (103) omits this offence.  
 292. PSP (103): 'chhaṇake'.  
 293. SRL (68a): 'an de khetr vich'.  
 294. GNDU (121a): 'khāve'. PSP (103): 'jo sikh, būradh athavā sūrame singh nū prasād khavāvaṇe lage, ate (pakhī) jhal kari nā khavāe, so tanakhāhīā'.  
 295. SRL (68b): 'ḍhil lāe'.  
 296. SRL (68b): 'sir pāe'. PSP (103): 'bheḍān dā dudh-dahīn khāe'.  
 297. Farid, *Salok* 130, AG p. 1384.  
 298. RL (68b): 'ate kānā andaro'.  
 299. PSP (103): 'jo sikh āp sansār dī kāṇ vich varate ate bāharon mukatā sadāe so kūṛā tanakhāhīā'.  
 300. Source not located.  
 301. PSP (104) omits this offence.  
 302. PSP (104): 'chhakāvaṇe vālā'.  
 303. The PSP text (104) includes a brief section which the GNDU/SRL text lacks.  
 304. PSP (104-5): 'brāhamaṇān nūn age biṭhāle te pāchhe sikhān nūn baiṭhāle so tanakhāhīā'.  
 305. PSP (105): 'jo sikh jāṇake paṅgati brāhamaṇ khā jāe te magaron jā khāve so tanakhāhīā'.  
 306. PSP (105): 'hath joṛ ke bhul-chuk bakhasāi lae nahī ta tānakhāhīā rahegā'.  
 307. PSP (105): 'no deve'.  
 308. Kabir, *Gond* 11, AG p. 873.  
 309. PSP (105): 'karad-bheṭā'.  
 310. PSP (105): 'paṭī likhan vālā dhoi ke sukāvaṇi dī thā mukāvaṇī ākhe so tanakhāhīā'.  
 SRL (70b) omitted this offence.  
 311. For this and several of the remaining offences the SRL copyist used the abbreviated forms 'sut' or 'sutan' in place of 'su (so) tanakhāhīā'.  
 312. PSP (106) adds 'thake hoe'.  
 313. PSP (106): 'namasakār kare'.  
 314. M10, *Jāp* 184, DG p. 10. SRL and PSP both omit this quotation.  
 315. SRL (71a) omitted this offence.  
 316. PSP (106) omits this offence.  
 317. PSP (106): 'beprajojan kutte nūn soṭā vaṭṭā māre'.  
 318. PSP (106) omits this offence.  
 319. SRL (71b) omitted this offence.  
 320. SRL (71b) omitted this offence.  
 321. SRL (71b) omitted this offence.  
 322. PSP (106) omits this offence.

323. M5, *Gaurī Sukhamanī* 16 (7) and 23 (5), AG pp. 284, 294.  
 324. M1, *Salok vārān te vadhīk* 33, AG p. 1412. SRL omitted both quotations.  
 325. SRL omitted the latter portion of 537, from 'ate muhabat' onwards.  
 326. PSP (107): 'baiṭh'. SRL omitted this offence.  
 327. SRL (72a): 'suchet baiṭhā'.  
 328. M1, *Vār Āsā* 12, AG p. 470. See section 117.  
 329. M1, *Āsā* 36, AG p. 359. See section 118.  
 330. SRL (72b) omitted this offence.  
 331. SRL (72b) omitted this offence.  
 332. GNDU (130a): 'dhaṛā'.  
 333. M1, *Āsā Kāṭī Aṣṭ* 13:(1), AG p. 418.  
 334. M1, *Dhanāsarī* 2, AG p. 660. SRL and PSP both omit this quotation.  
 335. PSP (108) omits this injunction.  
 336. PSP (108): 'gurū kī sikhāṇī granth sāhib pothī paṛan sikhe tān parakritā sansārī tiāg deve. so kauṇ parakritān – gīt tappe gāvaṇe maṣakarīā gandi zabān nā kare. āpaṇe dharam parāṇ rahe. kāhe te. jo āpaṇa dharam kaliāṇ karatā hai. burī isatī nāl ekalī baiṭh kari galān nā karai.'  
 337. GNDU (132a): 'katā'. PSP (108): 'bharatā'.  
 338. M4, *Gaurī Guāreri* 41 (1), AG p. 164. See above note 39.  
 339. PSP (108) adds 'chaunke vich jāi'.  
 340. SRL (74b) omitted 'baīā gurū kā lae' and 'satisaṅgati binā'.  
 341. Kabir, *Bhairau* 9 (1), AG p. 1159.  
 342. The GNDU/SRL text here repeats by mistake the injunction 'ate bharate nū karatā kar jānaṇā'. Cf CHS 556.  
 343. SRL (75b) omitted 'thagā chorā kīkhanā de. dekhan nū sikh karam.'  
 344. PSP (109): 'dekhāṇe nū sikh ate karam chorā thaggā de ate malechhā de.'  
 345. SRL (75b) omitted 'dekhan nū sikh karam sākātā de'.  
 346. GNDU (136b): 'visasughātī'.  
 347. SRL (75b) omitted 'janāhī' and 'dhāravī'.  
 348. M1, *Salok vārān te vadhīk* 12, AG p. 1411.  
 349. M10, *Bachitra Nāṭak* 6, DG p. 57.  
 350. GNDU (77b) and PSP (111) add: 'ih purakh dā raulā bhī hai'.  
 351. PSP (112) adds 'so bahut unhān āpaṇī āp lakhāiā nahī. ate kuchh sāgar vich bhī haini'.  
 352. This should presumably read 'murīd'.  
 353. PSP (113-15) omits section 588 and substitutes a much longer passage. See English translation note 461.  
 354. GNDU (147b): 'rāsī'.  
 355. PSP (115): 'sammāt 1763'.  
 356. M1, *Vār Āsā* 20:2, AG p. 473. AG: 'dekhane vichāri'.  
 357. SRL (83a) omitted 'sāhib de bachan mūjab' and substituted 'dharam mrijādā chalasī'.  
 358. SRL (83b): 'kachhā'.  
 359. M1, *Vār Malār* 23:2, AG p. 1288. This quotation has been added in the margin of GNDU (152a).  
 360. M5, *Vār Jaitasārī* 10:1, AG p. 708.  
 361. Ibid.  
 362. Kabir, *Sorath* 9, AG p. 656.  
 363. GNDU and PSP lack 'rāj vāhigurū kā samajh ke sevā isatī kī rakhaṇī'.  
 364. M1, *Tilaṅg* 5, AG p. 722.  
 365. PSP (117): 'jo sarabat vich main hān ate khālasā merā hai. merā gurū khālasā hai.'  
 366. In the text the number follows 'so panth vāsate'.  
 367. M3, *Vār Mārū* 9, AG p. 1089.  
 368. M5, *Sūhī* 41, AG p. 745.  
 369. M4, *Vār Sorath* 16, AG p. 648. In the text the section number 610 follows this quotation.  
 370. See English translation note 497.  
 371. M1, *Vār Mājh* 16:1, AG p. 145.  
 372. M1, *Salok vārān te vadhīk* 15, AG p. 1411.

373. Ibid.  
 374. Ibid.  
 375. M10, *Bachitra Nāṭak* 6:56, DG p. 58.  
 376. M1, *Salok vārān te vadhīk* 22, AG p. 1412.  
 377. M1, *Vār Mājh* 7:2, AG p. 141.  
 378. M1, *Vār Sūhī* 13:2, AG p. 789.  
 379. Kabir, *Gaurī Chetī* 44, AG p. 332.  
 380. M1, *Rāmakaṭī Aṣṭ* 1 (3), AG p. 902.  
 381. *Nihakalanī Avatār* 141, DG p. 581. SRL (91a) quoted only four words. GNDU (155b) quotes four lines.  
 382. M10, *Akāl Ustat* 6:76, DG p. 18. PSP (121) omits the material which runs from the conclusion of this quotation to the end of section 638.  
 383. 'manavantr'.  
 384. The text omits numbers 623-628.  
 385. M5, *Gaurī Sukhamanī* 16 (2), AG p. 284.  
 386. M10, *Jāp* 1:1, DG p. 1. SRL (93a) quoted only these five words. GNDU (170a-b) extends the quotation to six lines.  
 387. GNDU (171b) here inserts an obscure one-line quotation.  
 388. M1, *Vaḍahans* 3, AG p. 558.  
 389. Source not identified.  
 390. M1, *Āsā Aṣṭ* 15 (7), AG p. 419.  
 391. M1, *Āsā Aṣṭ* 12 (3), AG p. 417.  
 392. The PSP text of the *Chaupā Singh Rahit-nāmā* concludes at this point.  
 393. M5, *Vār Mārū* 7, AG p. 1096.  
 394. *Kabīr Bhāī Gurdās* 503.  
 395. M5, *Bāvan Akharī* 52:1, AG p. 261.  
 396. GNDU (176a): 'upades'.  
 397. SRL (96a): 'sant mahant'.  
 398. M10, *Bachitra Nāṭak* 13:11, DG p. 71.  
 399. *Nihakalanī Avatār* 68, DG p. 575.  
 400. *Pakhyān Charitra* 405:396, DG p. 1387.

#### Nand Lal Rahit-nāmā

401. PSP (48) omits 'matī gurū kī laiṇī'.  
 402. SRL (97a): 'usatrā nahī lāvaṇā'.  
 403. GNDU (196b) and PSP (48): 'prasādi'.  
 404. SRL (98a): 'siṅgh'.  
 405. SRL (98b): 'khotī'. PSP (49): 'kuhatī'.  
 406. SRL (99a): 'ikādasī dā brat rakhe tā lakh brahman nū jivāvānu phal hotā hai. ate lakh gaū pun kare tā bhī barobār pun nahī'.  
 407. PSP (49): 'sau guṇā'.  
 408. The first line appears to be a misquoted version of M4, *Āsā Chhant* 9, AG p. 444. The second line is a misquoted version of M4, *Naṭ Nārāin Aṣṭ* 4 (5), AG p. 982. The complete *Naṭ Nārāin* couplet appears in a misquoted form below.  
 409. The portion of the text from 'jo gurabhāi nū' to 'sabhe kam rās hoe' appears at a later point in the PSP text (50-51). The material incorporated in this portion is recorded in a different order in the PSP version.  
 410. SRL (99b) added: 'kalayān hovaigī'.  
 411. SRL (100a): 'bheḍ chāl kiā hai jo aukhī jāgā āvadī hai tā dukhī hokar kise kise ko mānate han.'  
 412. PSP (50): 'kiā jo aukhī ghaṭī āvadī hai tā bheḍā dā iyaṛu jādā nahī'.  
 413. SRL (100b): 'aval dātan karai'.  
 414. PSP (49) inserts 'aradās pāvai'.  
 415. PSP (50): 'khāvaṇā'.  
 416. SRL (101a) added 'ate kalajug mahā prabak hai'.  
 417. GNDU (203b): 'na manaiḡā'.

417. Source not identified.  
 418. PSP (51): 'sabh kāraj es ke sidh hoe. kiujo guramukhī bāt aisī hai. ate manamukhī bāl auru bahut hai.'  
 419. Source not identified.  
 420. M4, *Naṭ Nārāin Aṣṭ* 4 (5), AG p. 982.  
 421. SRL (102b): 'vāhigurū jī'.  
 422. PSP (51): 'lāhā'.  
 423. PSP (71) adds: 'vaḍī mān kari dekhañī, hān dī bhain kar dekhañī.'  
 424. GNDU (206a) inserts 'aj kal tirī srovaṭ laḍīdī ko kar vīchār'.  
 PSP (51): 'aju kali terī dhok laḍīdī hai dekh kar bīchār'.  
 425. SRL (103b) omitted the salutation.  
 426. PSP (52): 'jo sikh gurū kā hovai so sabad mannai. gurū khālasā is thīn sivāi horu praṭīti nahīn karañī.'  
 427. The PSP text (52) terminates at this point.

## THE RAHIT-NAMA OF CHAUPA SINGH

*By the grace of the Eternal One, the True Guru*

The text which follows is the Rahit [or pattern of conduct] prescribed by the Satguru. What is the Rahit? The Granth Sahib tells us:<sup>1</sup>

If one follows the Rahit that disease [which is separation from God] progressively diminishes.<sup>2</sup>

The prescription which is followed in order to remedy this disease is called the Rahit. The Granth Sahib also declares:

The true Rahit resides within the man which is true.<sup>3</sup>

Such is the Rahit which the Guru prescribes. As the Granth Sahib testifies:

He who observes this Rahit dwells in God's presence.<sup>4</sup>

And so he who would be a Gursikh<sup>5</sup> must earnestly study the Rahit, this Rahit which brings joy to the Guru. [He must study it and he must also practise it.] One of the Sants in the Granth Sahib [warns us]:

I have observed how [many people] talk endlessly [of pious deeds], but there is no joy to be derived from their actual conduct (rahit).<sup>6</sup>

There are many who claim to be Gurmukhs<sup>7</sup>, but very few have actually laid hold of the Guru's Rahit. A Gursikh, however, must study the Rahit and keep it always in mind.

\* \* \*

1. In the early morning the Gursikh, whether Kes-dhari or Sahaj-dhari<sup>8</sup>, should bathe or [at least] perform the five ablutions.<sup>9</sup> Let him then recite *Japji* five times. According to Guru Ram Das he who recites *Japji* five times will acquire the radiance of [true] enlightenment. Thereafter let him recite whatever *bāñī*<sup>10</sup> he may know by heart. Having completed this recitation he should join his palms<sup>11</sup> and recite Ardas.<sup>12</sup> He should then proceed to the dharamsala<sup>13</sup> and join the congregation<sup>14</sup> of Sikhs. Let him take whatever he can afford [as an offering. There] he should prostrate himself<sup>15</sup> and make an offering of flowers, fruit, a coin or a cowrie.

2. The Gursikh should then turn to whatever daily occupation is appropriate to the status conferred on him by the Guru (*vāhagurū*).<sup>16</sup> When it is time to eat give a portion of your food to someone else, as you are able to afford. Invite another Sikh to sit with you in the place where you prepare your food [and share whatever you have with him]. This is what the Guru means when he says in the Granth Sahib:

He who earns his living and gives some to others, he, Nanak, is the man who has found the true path.<sup>17</sup>

3. At dusk the Guru's Sikh should participate in the *Sodar Rahirās*.<sup>18</sup> If he cannot visit a dharamsala he should recite [*Sodar Rahirās*] at his own residence. After he has had his evening meal he should proceed to a dharamsala and share in evening worship with the congregation of Sikhs [gathered there]. He should sit [with them] to hear the scriptures expounded and to join in kirtan and religious discourse.<sup>19</sup> The Granth Sahib declares:

[Remembrance of God] during the first watch of the night is [like the fragrance of] flowers, and during the last watch of the night [like the sweetness of] fruit. He who remains awake shall receive the blessing of God.<sup>20</sup>

4. The Gursikh should then return home. If he is a married man he should not have sexual relations with his wife during either the first or the last watch [of the night]. Between [the first and the last] there are two which can be used for pleasure.

5. During the last [watch] of the night he should arise, clean his teeth,<sup>21</sup> and bathe or [at least]



perform the five ablutions. If he has had sexual relations he must certainly bathe, using either cold or hot water.<sup>22</sup> [Under such circumstances the five ablutions are insufficient.] Then let him lovingly recite the works of the Guru. As the Granth Sahib says:

During the fourth watch [of the night, in the early hours] of the morning a longing surges within the spirit. Affections turn to rivers [where, bathing in the early-morning waters, the pious find that] truth enters their understanding and the words [which they utter in praise of God].<sup>23</sup>

6. A Gursikh should have no dealings with members of the five reprobate groups.<sup>24</sup> He should not even speak to any of them. [The five reprobate groups are]: (i) The Minas. (ii) The followers of Ram Rai. (iii) The followers of Dhir Mal. (iv) The Masands. (v) Those who acknowledge the authority of the Masands.<sup>25</sup> It is true that some of these five reprobate groups are members of the Guru's own family. [In spite of their relationship to him they have become his enemies], evil men who spread vicious slander. Trees which produce flowers, fruit, leaves and [healthy] branches also produce thorns.<sup>26</sup> These [reprobate relatives] are the thorns [on the Guru's tree].

7. A Gursikh should not drink intoxicating liquor. As the Granth Sahib says:

He who drinks dislodges his reason and becomes demented. Losing all power of distinguishing his own rights from another's he is chastised by the Master. He who drinks becomes heedless of his Master and thus when he appears in [his Master's] court he must suffer the punishment [which is his due]. As far as you are able avoid all contact with the wine of falsehood.<sup>27</sup>

[7a. (There are five companions which the Gursikh should spurn and) five which he should embrace: *kachh*, *kirapān*, *kes*, the sacred scripture (*bāṇī*), and the congregation of the faithful (*sādh saṅgat*). If a Gursikh has the opportunity to deal in tobacco he should reject it. A Gursikh, even though he be a Sahaj-dhari, should neither smoke tobacco nor take snuff.]<sup>28</sup>

8. A Gursikh should wash his hands and his feet before eating. He should rinse his mouth by gargling and then proceed to the kitchen (*laṅgar*). He should show respect to his food [as to a gift of the Guru] and he should not talk while eating. If anyone comes while he is eating he should not stand up. Before he begins to eat he should pronounce [the blessing]: 'Satnam Vahiguru.'<sup>29</sup> It is the Giver of Life who bestows food [on us and because it is His gift our] sustenance should be treated with the same [respect] as the Guru.

9. As the Granth Sahib says, 'Food is the Creator's gift.'<sup>30</sup>

10. A Gursikh should never touch a Muslim woman.<sup>31</sup> He should never become friendly with a Muslim, nor should he ever trust his word. Never drink water from the hands of a Muslim and do not sleep in the company of Muslims. Never trust the oath of a Muslim. Do not be influenced by opinions uttered by a Muslim, nor by his speech or conversation. When seated in any gathering do not eat the food of Muslims. Whenever [Sikhs] gather to eat together they should sit in a single line. Bear in mind that Muslims have no respect for the religious obligation [acknowledged by Hindus and Sikhs, neither for] caste nor for the cow. The command of the Gurus is 'Fight the barbarians (*malechh*), destroy them all !'<sup>32</sup>

11. A Gursikh should not stare at another's wife, and he should [certainly] never have intercourse with any woman other [than his own wife].<sup>33</sup> Let him get married. Let him do so according to the custom of his caste and lineage so that no stigma may be attached to his name and no one speak ill of him.

12. A Gursikh should not kill female babies. Have nothing to do with a Sikh who slays female infants (*kuṛī-mār*).<sup>34</sup>

13. Do not exact a price for [your own] daughter [when she is given in marriage, and accept

nothing when the daughter of a dependent is wed.] As the Granth Sahib says:

Regard the daughter of a *jajmān* as your own, for if you consume the grain [proffered by her father the opportunity of salvation afforded by] your birth will be forfeited.<sup>35</sup>

14. This pronouncement was delivered to a Brahman (*purohit*). Parents who thus demand [a bride-price] will go inexorably to hell.

15. A Gursikh should not give his daughter [in marriage] to a man who has his hair cut (*monā*).<sup>36</sup> though he may take a girl [for a marriage arrangement in his family] from a *monā* [father].<sup>37</sup> In such instances the girl] should receive initiation.

16. [A marriage may be contracted with a *monā* if he agrees to accept initiation, with its attendant obligations, before marriage.] Have the Sikh girl and her Sahaj-dhari [bridegroom] join their hands in marriage<sup>38</sup> and then initiate them<sup>39</sup> [as follows]. Wash the Granth Sahib lectern [with water] in which confectionery has been dissolved. Recite five stanzas of *Japī*, followed by five stanzas of the *Anand*,<sup>40</sup> and give them buttermilk to drink.<sup>41</sup>

17. A Gursikh should have business dealings only with other Sikhs. He should associate only with those who [in belief and behaviour] are sound beyond all reproach. The Granth Sahib testifies:

Lay hold of [Him who is] the origin [of all truth]; associate only with those who have similarly [apprehended Him].<sup>42</sup>

18. A Gursikh should associate with poor Sikh[s for thus] he binds himself to the Guru.

19. A Kes-dhari should never pour strained water on his head.<sup>43</sup>

20. A Gursikh should not observe the custom of wearing a sacred thread or a frontal sect-mark (*pikkā*). The Kes-dhari's sacred thread and *tikka* are his kes. For a Sahaj-dhari, [however, the practice] is acceptable. He may do as he chooses.

21. If a Gursikh arranges a marriage [for his daughter] the person whom she is to marry may wear the sacred thread during the marriage ceremony [if that has been his custom] and then subsequently remove it at some convenient time.

22. A Gursikh should render service to other Sikhs with all his heart and without hesitation.

23. The Gursikh should regard a pauper's mouth as the Guru's alms-box.

24. Any Gursikh who is a Brahman should receive twice the service [and consideration that other Sikhs receive. He who renders such service] shall earn a double reward. A like status should also be bestowed on the religious teacher<sup>44</sup> who comes to expound the Guru's teachings.

25. If for any reason a Gursikh is in distress he should arise during the last watch of the night and complete five recitations of *Japī*. He should look to the Guru (*vāhagurū*) [and proceeding to the dharamsala he should offer his petition to him] in the sympathetic presence of [his fellow] Sikhs.<sup>45</sup> Let him provide whatever service<sup>46</sup> he is able to offer [to the dharamsala and the sangat, and he will find that] the Guru grants him peace. The Granth Sahib says:

When a Gursikh has food to eat the Satguru shares the satisfaction.<sup>47</sup>

This is the Guru's [own] testimony. He who provides for [the needs of other] Sikhs brings joy to the Guru.

26. And so when the Satguru finds joy in the satisfaction [which comes from the service of a Sikh] how can [that Sikh's] distress continue?

27. If a Gursikh recognises [and responds to the needs of another] Gursikh [his benevolence], like seed sown in fertile ground, will bring him his reward.

28. He should not sow in polluted soil. The testimony of a Sant is:  
How can one reap a profit from seed sown in saline soil?<sup>48</sup>

29. The Granth Sahib also says:  
He who is still confused at heart should not be regarded as a true renunciant, and he who gives to him, Nanak, shares in the same confusion.<sup>49</sup>

30. And again:  
The Khatri who recognises the right field and sows his seed therein is the one who wins approval in [his Master's] court.<sup>50</sup>

The fields which this Khatri must cultivate are those which grow the produce of sin [or the fruits of virtue]. The Gursikh must harvest [these fields]. He should therefore consider the difference between good and bad crops, between good and bad places [to grow them], because the state of his mind and understanding must depend on the food which he eats. A devout Sikh should not accept an invitation [to dine with] an apostate (*patir*) Sikh. As the Granth Sahib says:

[Hypocritical Muslims] repeat their daily prayers though they consume other men's sustenance; [and hypocritical Hindus] who wield a [butcher's] knife [piously] wear their sacred thread. Brahmins who [sanctimoniously] sound the conch-shell in their houses, are nevertheless victims of the same [crass] appetites [as those who are unashamedly worldly].<sup>51</sup>

31. A Gursikh should not associate with the following eight [kinds of people] and should not accept their teachings.

- (i) Muslims<sup>52</sup>
- (ii) Yogis<sup>53</sup>
- (iii) Those who do not wear turbans<sup>54</sup>
- (iv) Those who shave their heads<sup>55</sup>
- (v) Mendicants who mat their hair in coarse tresses<sup>56</sup>
- (vi) Naked sadhus who coat themselves with ashes<sup>57</sup>
- (vii) Faqirs<sup>58</sup>
- (viii) Those who [arrogantly] assume spiritual authority<sup>59</sup>

Such people will instruct you in their own [false] beliefs and destroy [the truth which, as a Sikh], you previously held.

32. If a Gursikh serves as a *pūjārī* [in a dharamsala]<sup>60</sup> he should take nothing from those who are descendants of the Guru[s]<sup>61</sup> and he should steal [from no one. If he does] he will completely corrupt his own mind and understanding. He should never be arrogant, deceitful, or wanton. He should never be lustful nor prone to anger, neither a slanderer nor one puffed up with pride. The Granth Sahib says:

All manner of medicine can be prepared, but what cure can there be for the slanderer?<sup>62</sup>

33. The Granth Sahib also says:

Be not deceitful, heedless *man*, for in the end your spirit must render an account [of your deeds].<sup>63</sup> [He should, however, receive his due support.] Any functionary [appointed to serve in a dharamsala] is entitled to receive a portion of the offerings [made there].

34. A Gursikh should not assume such titles as Bhai<sup>64</sup> or Mahant.<sup>65</sup> The Granth Sahib says:  
He who claims virtue for himself is the person whom virtue shuns.<sup>66</sup>  
Do not be a hypocrite.

35. It is pride, arrogance, and hypocrisy of this sort which has destroyed the masands.

36. If any Gursikh should be in a position to provide help or advice he should ensure that young Sikhs are guided to the ways of the devout, not into futile or irresponsible behaviour. The Granth Sahib warns:

He who fences [stolen goods] shall have his hands cut off, for thus is justice administered.<sup>67</sup>

37. When a Gursikh sits down with other [Sikhs they constitute a sangat and] their conversation should concern the teachings of the Guru. The Granth Sahib says:

Wherever the community of believers gathers, there God is praised in song and poetry.<sup>68</sup>

38. A Gursikh, whether Kes-dhari or Sahaj-dhari, should never abandon his own Guru and follow another, however exalted the other may seem to be. Whenever some other [guru] offers advice or instruction [the Gursikh] should remember [his real loyalty], regardless of whether the other's teachings seem true or false. The Granth Sahib says:

Ignore the Satguru and all manner of disease must spread.<sup>69</sup>

39. A Gursikh should never cause another Sikh distress. A Sikh [who is present] can inflict greater harm than the [absent] Guru. [As the Guru] says in the Granth Sahib:

He whom I bind can be freed by a bhagat, but he who is bound by a bhagat even I cannot free.<sup>70</sup>

40. A Gursikh must be benevolent and sympathetic [towards all] when he enters a dharamsala,<sup>71</sup> filled with a spirit of generosity and never with meanness. He should not be the kind of person who continues to accumulate wealth [without thought for the needs of others].

41. A Gursikh should reverence and worship (*pūjā kare*) [his] sword.<sup>72</sup> The Guru himself worshipped [his sword and his followers ought therefore to do likewise].

42. Before eating a meal a Gursikh should set aside [a portion of the food as] an offering [to the Guru].

43. Whenever a Gursikh makes offerings or observes a holy day in honour of the Guru he should do so humbly and without ostentation. Do not demean yourself or act in an absurd manner. The Granth Sahib says:

If you seek for yourself that which is good perform deeds of charity and assume a lowly name.<sup>73</sup>

44. The ordinary Gursikh should never be a prey to fear, lust, pride, avarice, or violence. He should not cherish worldly things, and he should always be in complete control of his temper. The Granth Sahib says:

Violence, worldly affections, avarice and anger are four streams of fire. Fall into them, and you shall be consumed, Nanak. Salvation is by the Satguru's grace.<sup>74</sup>

45. [For a funeral the following procedure should be observed.] Although a [deceased] Gursikh may have been a Sahaj-dhari his head should not be shaved [after death]. When the death occurs of a relative who is a Sikh arrange for kirtan to be sung. Take as much prasad<sup>75</sup> as you can afford [to the residence of the deceased] and distribute it there after washing [the corpse]. Let there be no lamentation. Perform whatever rites you deem appropriate. The ashes of the deceased<sup>76</sup> should be deposited in the Ganga.<sup>77</sup> Katha and kirtan<sup>78</sup> should continue for as many days as [the family of the deceased] can afford. [Let them continue] for eleven, thirteen, fifteen or seventeen days. Arrange for the Granth Sahib to be read [at a pace which will bring] a complete reading to an end<sup>79</sup> [on whatever day the family can afford]. Perform the customary rites and make charitable offerings as convention dictates. Invite others to gather in memory of the deceased and provide food for as many Sikhs as you are able to afford.<sup>80</sup> Have prayer offered, beseeching that the deceased may dwell in the company of the [departed] faithful.

46. After [a year has passed] a Gursikh should hold a *śrādh* ceremony<sup>81</sup> and serve food [in memory of his deceased father]. If the deceased was a Sikh the food should be given to Sikhs. Give gifts to the steward of the dharamsala.

47. In memory of the deceased a meal should be served to the dharamsala steward and to needy Sikhs.

48. From the proceeds of his labours let the Gursikh put aside a tenth part for the Guru and use it to feed other Sikhs for the sake of the Guru.

49. A poor Sikh once laid a petition before the divine and all-powerful Guru [Gobind Singh, saying]: 'My Lord, I have arranged a marriage for my daughter [and must now face the expense involved in having the marriage performed]. You know my financial circumstances. [I have nothing].'

50. 'With whom have you arranged the marriage?' asked [the Guru]. 'With a Sikh,' he answered.

51. [Hearing this the Guru] instructed his treasurer, Dharam Chand, to go [to his treasury] and make payment of the expenses incurred by the marriage ceremony. Dharam Chand did as he was commanded and the marriage expenses were thus met from the [Guru's] exchequer.<sup>82</sup> The Sikh had asked for nothing more [than the amount required to perform his daughter's marriage and because he showed no greed] he received all that he needed from the Guru's resources.

52. A Gursikh should not give others food which he has himself already tasted.

53. A Gursikh may remove his [body] hair with scissors if he is a Sahaj-dhari, but he must leave his facial hair untouched. [Do not touch the face] because that is what people see [and that is how a man is recognised as a Sikh].

54. A Kes-dhari Gursikh should never remove his body hair and [both Kes-dhari and Sahaj-dhari] should leave their pubic hair untouched if living as family men (*grahast*). Do not let [your hair] remain filthy.

55. If a Gursikh comes into conflict with another Sikh in his business dealings or for any other reason he should seek the other's forgiveness before sleeping.

56. If a Gursikh vows to donate anything in return for the divine granting of a favour he should duly discharge his vow, paying as much as he is able and withholding nothing.<sup>83</sup>

57. A Gursikh should neither criticise another Sikh nor quarrel with him, and he should be neither deceitful nor mean. If he observes that the other has a [satisfying] occupation, that he is prospering and that his family [is in happy circumstances] he should be pleased, not [jealously] upset. As the Granth Sahib says:

Let me spurn envy, turning instead to deeds of goodness.<sup>84</sup>

58. He who harbours slanderous intent will be exposed, destroying [by his infamy] whatever merit he may previously have earned.<sup>85</sup>

Nothing can redeem the slanderer!<sup>86</sup>

59. A Gursikh should never divulge another's secrets, nor should he betray another's trust.<sup>87</sup>

60. When a son is born in a Gursikh's house the first thing to pass his lips (*gurati*) should be

water of initiation sanctified by the feet of five Sikhs.<sup>88</sup> Until he has been [thus dedicated as one who is to be] a Gursikh he should not be publicly displayed.

61. If he is to be brought up as a Kes-dhari the rite of sword-baptism<sup>89</sup> should be administered as soon as the mother has completed her period of post-natal impurity.<sup>90</sup> His hair should be left uncut from birth. Let him be given a name from the Granth Sahib. Having performed the ceremony bathe [the child] in curds.<sup>91</sup>

62. A Gursikh should not fight or scuffle with another person, [for in so doing he may sully and defile his kes]. Ensure that the dignity of your kes is protected.

63. A Gursikh should not eat by himself when he has plenty of food. He should share it with other Sikhs.

64. The person who prepares a hand-written volume [of the Granth Sahib] should not do so in order to sell it. Accept whatever may be offered [but do not tout it as merchandise]. When things are sold [the transaction is a commercial one and] any personal relationship [between vendor and purchaser] is destroyed. He should accept with gladness [whatever he is given, just as the donor] should give with gladness. The Granth Sahib declares:

A curse on those who write the divine Name and sell it [for profit].  
If one's field is laid waste what hope is there of harvesting grain?<sup>92</sup>

65. A Gursikh should be strictly loyal to his own dharma and should not endeavour to follow another's [way].<sup>93</sup> The Granth Sahib tells [us]:

Recognise none save the Guru!<sup>94</sup>

66. A Gursikh should never be remiss in rendering assistance to anyone [in need]. Let respect, kindness and love abound. [True] learning will produce this [happy condition]. As the Granth Sahib says:

Meditate on [true] knowledge and you will become a benefactor [of all mankind].<sup>95</sup>

67. If within a Gursikh's village some other Sikh is to be involved in a ceremony [either] as a bridegroom at a wedding or [as eldest son at his father's] funeral, that Gursikh should instruct [the young man] in the Guru's teachings. This he should do prior to the giving of gifts<sup>96</sup> [in the case of a marriage] and prior to the turban ceremony<sup>97</sup> [in the case of a funeral].

68. If a Sikh of the Guru is able to act as a scribe he should copy the Granth Sahib and present the volume to the Sikhs [of his locality]. Let it be an offering of love, [not a task performed for money].

Beautiful is the hand which unceasingly inscribes the praises of God.<sup>98</sup>

- Granth Sahib

69. What manner of Gursikh should be appointed to officiate as a dharamsalia?<sup>99</sup> [The first requirement is that] he should not be a man with wife or family.<sup>100</sup> He should be free from avarice, a humble person, celibate, truthful, one who cares for others. He should be patient, generous, kind, ascetic, one who praises rather than criticizes, a careful observer of the Rahit, a man without envy, discreet, alert, pure, one who serves, an unselfish person,<sup>101</sup> one who will attend to the needs of a Sikh from another locality. He who possesses these qualities will be a compassionate man [and as such worthy to officiate at a dharamsala].

Though I be a sinful man grant me a place in the company of saints and dharamsalias.<sup>102</sup>

- Granth Sahib

70. The Sikh residents of a village or locality should assume the responsibility of providing the support for a Sikh dharamsalia possessing these qualifications. Whenever a ceremony [such as a marriage or a funeral] is held [the dharamsalia] should include in it several prayers of petition

to the Guru. [The local Sikhs of the area should] provide regular sustenance for [their] dharamsalia.

71. There should be no women's quarters in a dharamsala. The Gursikh who serves in the house of the Guru should be poor [in the sense that he should be a humble servant, devoid of worldly attachments and property]. He should certainly not be the kind of useless person who neglects the conduct of divine worship.

They who are born in the Kaliyuga, Nanak, have demons for daughters and sons, and wives who are supreme [demons].<sup>103</sup>

- Granth Sahib

72. The Gursikh [who serves as a dharamsalia] should instruct the sons of [other] Sikhs [in the contents of] the Granth Sahib. [He should teach them its] hymns, the compositions of the Gurus, [and how to sing] kirtan. [In so doing, however,] he should not set himself up as a pir or a masand.<sup>104</sup> Regard [all fellow-Sikhs] as members of the Guru's family [and thus as your own relatives]. Do not think ill of them.

73. The Gursikh is [himself] a learner [and as such] is called to good deeds, service, courtesy and love. Treat [other Sikhs] with the same respect that you would bestow on your father.

74. The Sikh who despises his own son is [no better than] a cow-killer. He should not be regarded as a Sikh.

75. A Gursikh should not look with evil intent on another Sikh's children, women, or property.

76. The Gursikh's sacred duty is to serve other Sikhs with love and affection.

77. A needy Gursikh who receives food from a Sikh home should accept it as if it were amrit.

78. When a Gursikh gathers the first of a new crop - whether fruit, grain, or anything else - he should have another Sikh eat some before he takes any himself.

79. He who becomes a Sikh of the Guru should never strike another Sikh; and he who actually kills a Sikh will go to hell. [Such people] will be destroyed as were the tribes of the Kurus and the Pandavas,

They whose Master [Krishna] once dwelt in their midst.<sup>105</sup>

- Granth Sahib

The fact that they killed others was the cause of their own destruction. [He who follows their example] must eventually be cut down. [Amongst Sikhs] there is but one caste (*gotra*) and one lineage, the single lineage descended from the Guru. [All Sikhs therefore belong to the same family.]

80. Gursikhs who are employed by a Muslim administration<sup>106</sup> should be forgiven their inability to observe the Rahit. There are, however, three exceptions<sup>107</sup> [to this general indulgence.] These are: (i) Killing daughters. (ii) Shaving the head or beard.<sup>108</sup> (iii) Smoking the huqqa.<sup>109</sup> They should commit none of these. Other lapses can be forgiven if an offering of money is made [but these three are unpardonable]. If any Sikh has [administrative] responsibilities [of this kind] to perform others should do their best to avoid placing obstacles in his way.<sup>110</sup>

81. A Gursikh should be neither a Sufi nor an Aghori.<sup>111</sup>

82. If one who flouts the Rahit comes to a Gursikh seeking the Guru's protection he should not be turned away.

83. Gursikhs should show no sympathy towards [unrepentant] transgressors of the Rahit.<sup>112</sup>  
The worldly affections which people adopt are focussed on that which is transient.<sup>113</sup>  
- Granth Sahib

84. If a Gursikh happens to be a sardar, a raja, or a wealthy merchant [and is thus able to maintain a retinue] he should hire none but a Sikh as his cook. He should never employ anyone who smokes,<sup>114</sup> wears a cap, cuts his hair, steals, commits adultery,<sup>115</sup> gambles, or [in any other way] violates the Rahit.

85. A Gursikh should never turn away [from the Guru]. He should spurn neither the Guru nor the [Guru's] Sikhs.

The face turned [from the Guru] is a face corrupted.<sup>116</sup>

- Granth Sahib

He who turns away from the Satguru finds no respite from doubt.

Neither earth nor the heavens afford him shelter; [stricken] he writhes in the dust.<sup>117</sup>

- Granth Sahib

86. A Gursikh should burn wood in his kitchen, not dung. If [sufficient] wood is not available use equal parts wood [and dung].

87. A Gursikh should not be ignorant of the Guru's mantra.<sup>118</sup>

He who is without the Guru's mantra (*guramantar*) must squander his life. The fool, for sure, is no better than a crow or a pig.<sup>119</sup>

- Granth Sahib

88. Each Gursikh should receive baptism (*pāhul*) before his hair<sup>120</sup> has grown to its full length. It is the Guru's will that [every] Sikh should practise service and love.

89. If a Gursikh does not know a particular person he should have no [intimate] dealings with him and should put no trust in him. Always be careful.

90. When a Gursikh administers baptism he should observe the ritual formulated in accordance with the Guru's instructions. A handful [of water] should be given five times [to the neophyte] to sip. [The water should also be sprinkled onto his] head and eyes. [The initiated Sikh should then declare:] 'Hail to the Guru's Khalsa! Hail to the victory of the Guru!'<sup>121</sup> [Finally the officiant should] invest [the initiate] with the mantra '*Sat nām*'<sup>122</sup> [and impart to him] the teachings of the Guru.

91. Any person who administers baptism must be a Sikh, one free from the sins of lust, anger, pride, deceit and idleness. He must be one who observes the Rahit and he should not be one who styles himself a guru.

92. A Gursikh should take care of his kes. He should comb it twice a day and he should wash it with curds. He should never touch it with dirty hands and should always protect it from insects. Be fastidious. [The kes is] the seal of the Guru and should be seen as the [outward] sign of adherence to his teachings.

93. He who maintains the kes without taking [the Guru's] baptism (*pāhul*) should be treated as a mere mimic<sup>123</sup> who knows not the Guru. All his clever words will be false.

They who without knowing the Guru claim all manner of [divine] understanding will be humbled in the court of God.<sup>124</sup>

- Granth Sahib

94. Unity and friendship should be preserved amongst Sikhs. If ever offence is caused

conciliate the Sikh [who is thus offended].

95. The Guru's Sikh should show deference to other Sikhs. Practise love and trust [each other]. It is the sacred duty (*dharam*) of all to greet others with affection.

96. There are four blessings which follow when Sikh meets Sikh. The first is that the scriptures are read and sung. The second is that it provides an opportunity to explore the deeper issues of the Sikh faith. The third is that Sikhs [who gather together acquire a better] understanding of the Rahit. The fourth is that each will [be encouraged to] give alms according to his means.

97. Whenever a Gursikh joins other Sikhs [at any gathering] he should choose his seat with care. Sit in a line, never in front of another Sikh. There are two harmful consequences which result from sitting in front of another. The first is that you lose the respect of the person who has to sit behind you; and the second is that your own sense of self-importance is inflated.

98. A Gursikh should lay the shoes of his fellow-Sikhs in a straight line [at sangat meetings. By thus handling shoes] he is kept humble.

99. If a Gursikh wants to be a good Sikh, or if he aspires to leadership, let him serve other Sikhs.

The status of servant is conferred on him to whom the [Guru's] faithful followers show grace.<sup>125</sup>  
- *Granth Sahib*

100. A Gursikh should never trust a woman, neither his own nor another's. Never entrust them with a secret. Regard them as the embodiment of deceit.

Sinful men, licentious and stupid, act as their women command.  
Lust abounds; thus do impure men take orders from their women and act accordingly.<sup>126</sup>  
- *Granth Sahib*

101. If a Gursikh encounters a needy Sikh [he should provide his] new acquaintance [with hospitality]. If possible he should have his clothes washed, supply hair-washing facilities, and serve him food to the best of his ability. By so doing he will earn merit to offset any offences which he may commit.

102. A Gursikh should never commit theft or adultery, nor should he ever indulge in gambling.

Thieves, adulterers and gamblers will be crushed in [God's] oil-press.<sup>127</sup>  
- *Granth Sahib*

103. If the Guru's Sikh is engaged in any activity he will always do it as he would in the presence of the Guru. Put no trust in worldly wealth (*māyā*),<sup>128</sup> for as the *Granth Sahib* says, '*Māyā* has consumed many homes.'<sup>129</sup>

104. A Gursikh should not talk while eating or distributing food, for in so doing he will deposit spittle on the food. Do not be consciously partial [in your dealings with others]. Do not be one-eyed (*kāñā*).<sup>130</sup>

105. A Gursikh or Sikhni should wash his or her hands before kneading dough. Finger-nails should not be allowed to grow long, nor should there be any talking [while preparing a meal]. Show proper respect to the food.

106. After defecating a Gursikh should use earth to cleanse [his anus]. He should take care to keep himself unpolluted.

107. A Gursikh should treat the descendants of the Gurus with respect and likewise places

associated with the Gurus.<sup>131</sup> He should also show respect to all who serve the Guru, whether paid or unpaid; and he should reverence the Gurus' writings. All whom the Master has called his own should be treated with honour and esteem. Even the Guru's dogs should be respected. As the *Granth Sahib* says:

He whom you have taken and attached to your [protecting] hem gains access to your court and finds a place therein.<sup>132</sup>

108. If ever a Gursikh has to travel for any reason, whether in his own home territory or beyond, he should offer Ardas to his Guru [for protection] before departing.

109. When the Gursikh returns from a journey within his own area or beyond, from near or far, from travel over a short distance or a lengthy one, he should proceed directly to the dharamsala and prostrate himself.<sup>133</sup> [He should not tarry at his house.] If possible he should merely call there and then go straight on [to the dharamsala] to offer worship (*pūjā*) [in thanksgiving for a safe return].

110. If a Gursikh has dealings with a non-Sikh while he is away he should invite [the non-Sikh] to join him in prayer.

111. If a Gursikh visits a place of pilgrimage (*tīrath*)<sup>134</sup> or a gurdwara<sup>135</sup> he should, if possible, avoid the necessity of accepting support from offerings [which others have made. On the contrary], he should himself give something in order that somebody else may be fed. [True merit, however, consists in] neither thinking nor doing evil [and in acting generously]. If another Sikh comes to [a Gursikh's] house he should be fed as handsomely as the host can afford. The *Granth Sahib* tells us:

[The merit to be earned by] pilgrimage, austerities, [deeds of] mercy, or alms-giving is, if one receives it, worth no more than a sesame seed.<sup>136</sup>

Though the sesame seed may weigh a maund [it makes no difference. There is no particular virtue inherent in] a pilgrimage-centre. Sin committed there [is still sin and] alms given there [are no more effective than those given elsewhere].

112. If a Gursikh seeking a particular favour or blessing leaves his village to visit a gurdwara or a pilgrimage-centre other Sikhs from his village who accompany him should accept responsibility for his provisions. If none accompany him then as far as possible all [other Sikhs whom he encounters] should assume the responsibility as their means permit. If a village gives the pilgrim nothing it will thereby demonstrate that it is as useless as the simmal tree, giving shade but no fruit.<sup>137</sup>

113.<sup>138</sup> The Gursikh who is born of a diseased harlot should not be despised. [If he is a true Gursikh] he will not practise the same immorality, nor will he encourage others to do so. [A true Gursikh] is pure and undefiled [regardless of his origins].

114. The vicious, unruly Sikh, however, is the offspring of a devil, one in whom all evils are manifest. Duplicity, fraud, perfidy, ingratitude, covetousness, lechery, false beliefs, theft, fornication, gambling, pride, base deceit and hypocrisy, lust, [uncontrolled] anger, unlawful deeds (*harāmī*) - every conceivable vice will be found in such a person. If he happens to be a ruler he imposes an oppressive tyranny. He is a Sikh [merely] to outward appearances.

The poison of the colocynth, the [deadly] fruit of the *ak*, the thorn-apple and the neem-tree, Are in the heart and utterances of him who fails to behold you.<sup>139</sup>

- *Granth-Sahib*

115. Gursikhs, however, will recognise the divine light [of the Guru's teachings] and will spurn false beliefs.

The counterfeit is regarded as pure and the pure ignored. A blind man is the

116. The Sikh who mocks and abuses other Gursikhs should receive forgiveness if he seeks [in humility. Innumerable sins can be forgiven if one stands penitently before a Sikh] [congregation].

117. When a Gursikh sits with others [in a satsang] he should not talk too much. The Granth Sahib warns us:

He who fails to control his tongue will be struck down in the hereafter.<sup>141</sup>

118. Another line from the Granth Sahib [makes the same point].

He who talks excessively in the assembly [of the devout] will be accounted a useless fellow.<sup>142</sup> [Instead] a Gursikh, when sitting with other Sikhs, should recite shabads, read passages from the scripture, and sing kirtan. Apart from this he should say nothing [in a religious assembly].

119. A Gursikh should never speak offensively. He should always speak with kindness and affection, as custom dictates.

Speech which earns respect is speech acceptable [to God].<sup>143</sup>

- Granth Sahib

A Gursikh should not bathe at a dhobi-ghat.<sup>144</sup>

A Gursikh should sing the praises of God and eat his food in accordance with approved custom. [His food] will be undefiled only if he eats no more than he needs. [If he observes due restraint the nourishment which he takes will be as pure as] amrit, the food of the gods. A man's ration of food should be the amount required to fill his stomach. This much he should take. Anything more, however, will be poison. [It will be like] cattle fodder, impossible to digest and thus causing discomfort.

A Gursikh should restore the wayward to the path [of approved conduct and belief].

120. A Gursikh should perform kirtan before sleeping.

A Gursikh should have his marriage ceremonies performed by a Brahman. Let him thus observe the Guru's Rahit.

If possible a Gursikh should avoid drinking water from a leather bucket; and he should never take water from a Muslim.<sup>145</sup>

A Gursikh should show compassion to all. [He should, however, exercise sensible discretion and] should avoid the kind of generosity which is open to misinterpretation.<sup>146</sup>

A Gursikh should never acquire degenerate ways. He should never associate with the perverse. He should not be dull and apathetic. He should follow none but his own [true] Guru. Let him search the Guru's works and let him reflect on what he reads in them.

121. If a Gursikh goes on a pilgrimage (*udāsī*)<sup>147</sup> he should visit places associated with the Gurus.

Whatever a Gursikh may say should always be agreeable. Never speak bitter words which will cause distress.

Grieve no one's heart, for all [hearts] are precious pearls.<sup>148</sup>

- Granth Sahib

In relationships between Sikhs each should act in accordance with [the distinctive prescriptions of] his own particular caste (*varan āsram*). Do not violate its established conventions. As the Tenth Master has written in the sacred scripture:

I am the son of a Khatri, not of a Brahman; how can I know the practice of austerities? How can I [a Khatri] evade the snares of this world by concentrating my mind on [the ascetic discipline of the Brahman]? Now, as my end draws near, I ask you graciously to hear my supplication, that when my life-span comes to its close I may die [a Khatri's] death in battle.<sup>149</sup>

A Gursikh should expound his religious beliefs [to others, but] he should not discourse with

the immoral nor with Muslims. His discourse should be delivered with the patient dignity of the stately swan, not with the harshness of a crow. Be forgiving and patient. Discharge your religious obligations and give alms.<sup>150</sup>

122. When a Gursikh takes baptism let him receive it from the hands of a scrupulous Sikh, one who is both devout and wise. [He who administers baptism] should not be one-eyed, bald, lame or a leper. He should not be a person given to filthy speech, nor should he be beardless. He should not be a criminal, a thief, a fornicator, a gambler, or an idler. The person taking baptism will share [the merits and demerits of] the deeds committed by the person from whose hands he receives the Guru's initiation, so make sure that you take it from a scrupulously [devout Sikh].

A Gursikh, whether rich or poor, should instruct his relative[s] in the Guru's teachings and the duties which these teachings demand. If he is affluent he should ensure that his wife and family will be properly protected [in the event of his death]. He should always bear his age in mind, noting how much of his life has elapsed and how much still lies ahead. The body passes through four stages: childhood, youth, old age, and death. What hope, then, does life offer? Prepare for the hereafter. [As a man grows old] he should transfer his various problems and concerns to his relatives - to his sons, grandsons, and [younger] brothers - while he himself devotes more time to attending the satsang. [He should keep himself pure amidst the world's impurities] as the lotus growing in [filthy] water [yet retains its beauty; and he should remain firm in the belief that] the Guru's teachings shall spread throughout the entire world. [As a man grows older] he perceives the nature of the Guru's purpose. Worldly affections grow dimmer [as divine love waxes strong]. A Gursikh should mix and mingle with others. He should not try to evade their company.

123. A Gursikh should never fall prey to anger while eating, giving charity, or singing hymns. Anger pollutes like a Chandāl<sup>151</sup> and the company of [such] Chandāls should thus be avoided. As the Tenth Master has said:

As dharma succumbs to anger or as illusion is dispersed by true wisdom, so have the demons fled from battle with Chandī.<sup>152</sup>

A Gursikh should associate with Sikhs of exemplary character in order that he may assimilate their qualities of love, trust, piety and wisdom. He should join for worship and religious discourse with others who are devoted [to the Guru's teachings].

If there is no customer for a valuable article its price will be cheap.<sup>153</sup>

- Granth Sahib

124. When, therefore, the Gursikh seeks religious discourse he should associate with those who love the Guru's Word. The reward for doing so will be:

But if one finds a customer for this valuable article it will sell for a wondrous price.<sup>154</sup>

- Granth Sahib

A Gursikh should not engage in religious discourse or conversation with a non-Sikh.

Do not expound the Guru's teachings in another's house. Thus the Satguru commands.<sup>155</sup>

- Granth Sahib

125. A Gursikh should praise and glorify his Guru. He should never criticize [him], nor should he ever prompt others to do so. He should never speak evil [of him], nor offer any encouragement to others who may be so inclined. As a Sant has said:

He who does not openly confess his Guru, why does he remain with him as a disciple?<sup>156</sup> For as long as he has breath a Gursikh should discharge the obligations of the one [true] dharma and recite the words of the one [true] scripture. He should read, hear, and believe the words of the Guru, for as the Granth Sahib declares:

He who obeys the divine command wins approval and gains access to the palace of his Lord.<sup>157</sup>

126. He who calls himself a Sikh and [claims to] accept the Word of the Granth Sahib as Guru, yet remains enslaved to worldly possessions (*māyā*), is described by the Granth Sahib [as follows]:



He who spurns the Guru's command is a wayward and ignorant person, deceived by *māyā*.<sup>158</sup>  
In his quest for understanding a Sikh should search the Guru's Word [by attentively reading or listening to it] and should regularly meditate on it. Thus is a knowledge of Sikh belief (*sikhī*) obtained.

He who has meditated on the Guru's [Word] has acquired [true] knowledge.<sup>159</sup>

- *Granth Sahib*

127. A Gursikh should not listen to songs in a spirit of carnal pleasure, nor should he sing them in this way.

He who fails to comprehend the beauty of the Guru's songs, and thus takes no delight in hearing them, forfeits his chance of acquiring true wisdom.<sup>160</sup>

- *Granth Sahib*

128. The Guru's Sikh should not succumb to the seduction of worldly music and songs. He should not even listen [to them].

Abandon [worldly] music and songs; serve [only] God and thus earn honour in [his] court.<sup>161</sup>

- *Granth Sahib*

129. A Gursikh should give heed only to works which are actually by the Gurus and, in the case of stories,<sup>162</sup> only to those which concern them.

Apart from the Satguru's [compositions] all *bāṇī* is spurious.

Those who recite it are spurious; likewise those who hear it and those who propagate it.<sup>163</sup>

- *Granth Sahib*

130. A Gursikh should bear malice towards [none], neither to a money-lender nor his agent, to neither a servant nor to his master. Think evil of no one.

Think no evil of another, for thus, brother and friend, you shall yourself escape misery.<sup>164</sup>

- *Granth Sahib*

131. After reading a shabad from the *Granth Sahib*, an extract [from a janam-sakhi], or the *Sodar Rahirās* liturgy<sup>165</sup> a Gursikh should touch [the ground or floor] with his forehead.<sup>166</sup> While reading [from the *Granth Sahib*] he should not rest his forehead on his hands. Reading a portion [of the *Granth Sahib* is like] being 'touched by the [Guru's] *pāras*', the philosopher's stone in which there is no impurity.<sup>167</sup>

132. When a Gursikh sits in a dharamsala in the presence of the *Granth Sahib* and in the company of faithful Sikhs, he should feel not pride for any virtue, skill, wealth, or youthfulness [which he may possess]. As the *Granth Sahib* says, in the words of a Sant:

Pride has rotted [even] ascetics and sages; pride has destroyed them all!<sup>168</sup>

133. When a Gursikh concludes [a reading of the *Sodar*] *Rahirās* he should address all Sikhs [who are present] with the cry: 'Hail the victory of the Guru!'<sup>169</sup>

134. Let each Gursikh commit himself to the Guru with all fervour and sincerity. [Another] Sant declares in the *Granth Sahib*:

Farid, if you are steadfastly mine the world belongs to you.<sup>170</sup>

He who acknowledges the Guru receives the Guru's care and protection.<sup>171</sup>

135. If a Gursikh should suffer any affliction, whether in his own home territory or abroad, he should receive assistance from local Sikhs. For the Guru's sake, they should offer him [practical] sympathy, regardless of whether or not he has money [to recompense them]. They should provide him with refreshment from their own resources. Thus do they bind themselves [in service] to the Guru.

136. If any Gursikh should be struck by financial disaster or any other misfortune [his fellow] Sikhs should join to relieve his distress as far as possible. Each should contribute according to his capacity.

Be warned that many cheats, impostors and self-seekers<sup>172</sup> will infiltrate the Panth. Pay heed [to this danger].

When the daughter of a Sikh is to be married to a Sikh the other Sikhs of [her] village or locality should contribute towards the marriage expenses.

137. A Gursikh should not worship at [Muslim] tombs or the shrines [of deceased Hindus;<sup>173</sup> he should not visit] a temple or mosque; and he should not accept [the authority of] a mullah or a qazi. [He should follow] none but his own Guru.

Do [not] put ignorant faith in tombs, shrines of the dead, or ascetics' retreats.<sup>174</sup>

138. A Gursikh should not let his son read the *Granth Sahib* in a careless manner, [heedless of the respect and conventions which should be observed in doing so]. He should be put with someone who will teach him [how to do it in the approved manner. He should understand that] the *Granth Sahib* is to be revered as Guru.

139. When a Gursikh sits to read the *Granth Sahib* he should do so with scrupulous care. If he has been picking his nose or scratching his body he should wash his hands [before touching the volume]. As the *Granth Sahib* says,

The [sacred] volume is the abode of God.<sup>175</sup>

140. The Gursikh who reproves an erring fellow Sikh by preaching the sublime principles of Gurmat should ensure that he is in fact addressing a Sikh. He should not admonish a non-Sikh in this manner. [To the Sikh] he should expound the Rahit. If he is to convince the other he must, of course, practise it himself.

Meditate on the divine Name and teach others to do likewise.<sup>176</sup>

- *Granth Sahib*

First [the believer] brings enlightenment to his own understanding;  
then [mediating that wisdom] he brings joy to others.<sup>177</sup>

- *Granth Sahib*

He who instructs others but fails to practise what he preaches  
will continue to transmigrate.<sup>178</sup>

- *Granth Sahib*

141. When a Gursikh reaches the conclusion of a reading of the *Granth Sahib* he should read the [scribe's] ink formula. He should then repeat *Jap [jī]* and end the entire reading with the [final words of its terminal] shalok, *keṭī chhuṭī nāl*.<sup>179</sup>

142. While engaged in any activity, or while making or using anything, a Gursikh should [recite the name of God. As he performs his task he should] repeat 'Praise to the Guru, Praise to the Guru.'<sup>180</sup>

143. A Gursikh should put no trust in his own *man*.<sup>181</sup> It should be restrained from the evil [towards which it so naturally inclines].

No trust can be put in you, treacherous *man*, grossly drunk [with the intoxication of *māyā*].<sup>182</sup>

- *Granth Sahib*

144. Each village or locality with Gursikh homes<sup>183</sup> should maintain a dharamsala dedicated to the Guru so that passing Sikhs may have a place to rest. This should be done regardless of whether the Sikh homes be few or many. Sikh visitors [who use it] should be provided with cordial hospitality.



145. A Gursikh should protect the dignity of his kes and thus preserve the honour of his Sikh faith. The kes is the outward symbol of the inward faith of a Sikh. [The scriptures refer to the kes and its importance in the following extracts]:

If a coin contains silver, Nanak, all declare it to be genuine.<sup>184</sup>

- *Granth Sahib*

Hovering over a [man's] head the five demons seize [him] by the kes and whirl him round.<sup>185</sup>

- *Granth Sahib*

I wave my kes as a whisk over [the heads of] sants and apply the dust [of their feet] to my face.<sup>186</sup>

- *Granth Sahib*

When Yama seizes you by the kes and strikes you your face will be battered.<sup>187</sup>

- *Granth Sahib*

[Grant that] I may wipe the feet of [your] slaves with my kes.<sup>188</sup>

- *Granth Sahib*

My kes will burn like a bundle of grass.<sup>189</sup>

- *Sant [Kabir]*

Whether you wear your kes long or crop it short.<sup>190</sup>

- *Sant [Kabir]*

[Remember], O beloved of God, that [merely] wearing the kes is not sufficient to earn [God's] grace.<sup>191</sup>

- *The Tenth Master*

146. [Sundry aphorisms:]<sup>192</sup>

The Sikh faith is [expressed in repeating the divine Name with] every breath.

Religious discourse should concern the divine Word.

All may know the mystical experience.

Merit is earned by attending the sangat.

Our deeds are seeds, [their fruit determining our future rebirth].

One's thoughts should concern the Guru's teachings.

One's actions should conform to [the requirements of] dharma.

Restraint is a weapon, [not a weakness].

Let all your words be the truth.

One's fate depends on one's previous deeds.

Munificence<sup>193</sup> is praise [to God].

The right to rule is [won] by the sword.

Worship is due first to the Guru and secondly to the sword.

Pious deeds are the witness [to one's faith].

The Sikh faith is fragrance.

Service is glory.

Speech should be sweet.

One's reputation depends upon what others see.

Disgrace is in the eye of the beholder.

Fear [and avoid] contact with another's wife.

A good wife [brings joy to] her husband.

A wife should come from a [good] family.

[True happiness is] living in the [Guru's] presence.

The command [of the Guru] is to be obeyed.

The Guru commands that which he desires.

The Sikh faith demands a spirit of service.

Authority lies with the Granth Sahib.

A Khalsa is recognised by his outward appearance.

Praise God when you awake from sleep.

Bathing must include the kes.

Evil deeds should be forsaken.

Always be alert and act accordingly.

Speak as pious convention dictates.

Enshrine the Rahit in your heart.

To believe [in the Guru] is [true] wisdom.

A Sikh should serve others.

A Sikh belongs to the Guru.

Brotherhood is love.

One should attend to the needs of one's parents.

Learning should derive from interest, [not compulsion].

Sweetness of song depends on quality of voice.

Those who lead should serve [their people].

Love comes from within.

He who has food should share it.

Let your thoughts dwell on virtue.

It is sinful to kill

The man is to be conquered.

Conduct your wordly dealings with order and efficiency.

[The Guru's] grace is priceless.

Prasād should be karāh prasād.<sup>194</sup>

Battles should be fought by armies, [not by individuals].

Strength is in one's arms.

Let dharma spread!

All Sikhs belong to the same family.

The tongue is for singing God's praises.

147. A Gursikh should show respect for the letters of the Gurmukhi alphabet. Never tread on [any paper inscribed with Gurmukhi] and never use [such paper] as a wrapping.<sup>195</sup>

148. A Gursikh should never bathe naked.

149. A Gursikh should memorize [the Guru's] hymns (bāñī).

150. When a Gursikh arises in the morning he should greet the sun with a *namaste*<sup>196</sup> and [his fellow] Sikhs with [the salutation]: 'Hail the victory of the Guru!'

151. When the new moon appears the Gursikh should salute it with a *namaste* and greet [his fellow] Sikhs with 'Hail the victory of the Guru!'

152. A Gursikh should never censure an innocent person.

153. The Gursikh who sows love and affection will reap blessings a thousandfold.

154. He who responds coldly and unwillingly will be recompensed accordingly. As the Granth Sahib says:

He who acts under compulsion [earns] no merit [for himself and confers] no benefit [on others].<sup>197</sup>

154. These precepts have been recorded in response to the wishes of the Sikhs and in obedience to the Guru's command. They have been set down for the benefit of Sikhs, not for all and sundry.

155. This statement of Sikh beliefs may also serve the purpose of restoring a backslider to the path of sound conduct and so reconstituting him a [loyal] Gursikh. Do not shirk the obligations [thus required of all who follow the Guru].

\* \* \*

#### THE MISSION OF GURU GOBIND SINGH

At this point the compiler of the original Chaupā Singh text leaves his rahit-nama source and begins the first of his narrative portions. Sections 157-188 record a selective biography of Guru Gobind Singh. Particular attention is focused on:

1. The devoted service of the Guru's Chhibbar Sikhs and the trust which he bestowed on them in recognition of their loyalty.

2. The treachery of the masands.

The insistence on renouncing allegiance to the masands leads to a catalogue of soldierly virtues, thus briefly resuming the actual rahit-nama (189-204). The narrator declares the mission of Guru Gobind Singh to be the destruction of evil with the assistance of his Panth (205) and then proceeds to describe the means whereby the Guru sought to strengthen the Panth for its time of testing. Akal Purakh has bestowed the Panth on the Guru, thus discharging his role as divine Father. The narrator claims that Guru Gobind Singh was also persuaded to seek the assistance of the divine Mother (Mata Devi, the goddess Durga) and relates the notorious story of how the Guru commissioned a fire ceremony (hom) for this purpose (209-236). The ceremony proved to be abortive and after a brief discourse with Pandit Devi Das Chhibbar (237-247) the text restates the Guru's mission (248) and returns to the Rahit (249-252).

A few lines later, however, the narrator abandons his expounding of the Rahit yet again, turning this time to a lengthy denunciation of those who spurn or vilify the Guru (253-267). This comprises a series of anecdotes, all involving treachery or insolent behaviour towards the Gurus. A linking passage then follows (268-285) and the text finally turns to a sustained exposition of the Rahit.

Much of this narrative portion is supplied only by the GNDU manuscript. The SRL manuscript omitted sections 185-246 inclusive without giving any indication of the omission.<sup>198</sup> This meant that it excluded the Mata Devi incident, but retained the denunciation of the Guru's enemies. The PSP version continues as far as section 193 before it drops an even larger portion of the original text. The Mata Devi and denunciation narratives are both omitted and the PSP version eventually returns to the original text at the beginning of section 281.<sup>199</sup>

See the introduction, p.44.

\* \* \*

157. In accordance with the command of Sri Akal Purakh<sup>200</sup> the Supreme Master<sup>201</sup> [Guru Gobind Singh] descended as an avatar to redeem the Kaliyuga. He was born a grandson to Guru Hargobind Sodhi, renowned as a wielder of the sword and a generous provider to the needy.<sup>202</sup> He assumed [this incarnation as Guru Hargobind's grandson] after performing austerities [in a previous incarnation] on the mountain known as Hem Kund or Mount Sumeru.<sup>203</sup> He was born as a son to Guru Tegh Bahadur in Patna on the seventh day of the dark half of the month of Magh, S.1718.<sup>204</sup> The birth took place on a Sunday<sup>205</sup> during the last watch of a cloudless night.

158. It was from there that he was subsequently brought to the Punjab<sup>206</sup> with numerous servants, male and female, in attendance. Chaupa Singh, the senior retainer, [was appointed to serve as] nursery superintendent and tutor.<sup>207</sup> In S.1722 (1665/66 A.C.) [his father, Guru Tegh Bahadur] Sahib, had weapons made for him - a small shield, a small sword, arrows and a bow. These he would take from a servant and use [in his play]. He also played children's games with others of his age, attended by numerous servants. In S.1724 (1667/68 A.C.) he learnt to read and write Gurmukhi<sup>208</sup> and Takri<sup>209</sup> from the author [of this narrative], Chaupa Singh. In S.1726 (1669/70 A.C.) he learnt how to read and write Persian<sup>210</sup> from Bhai Kirpa Ram, a Brahman Sikh.<sup>211</sup> He learnt [these skills from his teachers] just as Ram learnt from Vasishtha and Krishna from Sandipan, and he acquired [from them] a knowledge of the world in all of its many manifestations. In S.1728 (1671/72 A.C.) he was married<sup>212</sup> and Pandit Devi Das<sup>213</sup> began the custom of delivering daily discourses. During the same period he played with bow and arrow, gun, dagger, sword and stave,<sup>214</sup> and [learnt how to use them by] watching others. Sikhs were sent with instructions to travel around the country and beyond, there to hear poems and hymns, and to bring back those which possessed notable quality. Some relatives [who were hostile to the ninth Guru] lodged a complaint [against him] with the Muslim authorities.<sup>215</sup> Guru Tegh Bahadur proceeded to Delhi and was vindicated in the interrogation [which followed].<sup>216</sup>

159. The Muslim authorities then summoned him a second time, [but this time the Guru]

Sahib did not go. That which had been concealed [was to be revealed for all to see]. The hypocrisy of the Muslim rulers and of the evil men [who served them] was to be exposed. [The time had come to destroy the tyranny] of the Muslims, to tear out by the roots those who had perpetrated injustice in response to the [false] reports of wicked men. [In order to restore justice the Guru] Sahib deliberately brought about his own arrest. Sati Das and Divan Muni Das, two Brahman Sikhs, were both arrested with him.<sup>217</sup> By the time [the prisoners] reached Rupar [the Guru] was suffering from severe distress, but his two faithful companions were unremitting in their attention, providing him with food and water [as he required]. When they reached Delhi [the Guru] was subjected to interrogation for two months and three days, and was then beheaded. [This took place on] the fifth day of the light half of [the month of] Maghar, S.1732.<sup>218</sup> A Sikh secured possession of his head and carried it to [Gobind Singh]. This Sikh reached [Anandpur] on the ninth day [of the light half of Maghar, leaving the decapitated] corpse to be cremated in Delhi. When he arrived [in Anandpur] he laid the head before the Master. Taking the head the Master wiped it with a cloth and wept [over it. He then] washed it, first with rose-water and afterwards with water from the Ganga.

160. [Guru Gobind Singh then] declared:

Dashing himself on the ruler of Delhi he departed for God's abode.

Such was the achievement of Tegh Bahadur, the feat which he alone could perform.

161. At the death of Tegh Bahadur, lamentation swept the earth. From below came anguished wailing; from heaven triumphant cries!<sup>219</sup>

162. The head was then cremated on a sandalwood pyre. [When this was done] the Master asked how many Sikhs had given their lives [for their Guru. The Sikh who had brought back the head replied], 'My Lord, with him were the two Chhibbar Brahmins who attended to his needs. Faithfully they prepared food in his kitchen, and they served it to him with scrupulous concern for its purity.<sup>220</sup> Both accompanied the Guru to his death.' 'These Chhibbar [Brahmins] were our Sikhs from the very beginning,' [declared the Guru], 'and now they have died a noble death. [By their steadfast loyalty they have won] salvation [for themselves] and for all their descendants!' The Master then fell silent for the space of an hour.<sup>221</sup>

165. [When the hour had elapsed the Guru] said, 'But we have many Sikhs. [Where were the others?]' 'My Lord,' [answered the Sikh], 'all were smitten dumb and fled. None bore any outward symbol of his Sikh faith which would mark him as a Sikh.'

166. Filled with wrath the Master declared, 'I shall decree an outward symbol such that a single Sikh will stand out in a crowd of thousands. Never again will there be any hiding [of their identity as Sikhs]!' Having said this the Master reflected on what he might do. On the seventh day [of the dark half of Maghar] the ashes of [his father's body] arrived, mixed together and wrapped in a deer-skin. They were despatched to the Ganga.<sup>222</sup>

167. Until the thirteenth day Pandit Devi Das performed readings from the Garuda Purana.<sup>223</sup> All the scriptures (*śāstra*) customarily read [during a period of mourning] were duly completed. The Dharam Shastras were thus read and food was distributed to Brahmins.<sup>224</sup>

168. [When the ceremonies had been completed] the masands,<sup>225</sup> in company with other Sikhs, approached Mata Gujari<sup>226</sup> and respectfully asked her to have her son consecrated [as Guru].<sup>227</sup> 'Let the people be informed by the masands [when this has been done,' they said]. 'Once he is enthroned his retinue will function effectively again.'<sup>228</sup>

169. Mata [Gujari accepted their plea and went to him]. 'The [Guru's] retinue must be restored to effective action, my son,' she said, '[and for this purpose you must receive consecration]. The auspicious time [for the consecration ceremony] was ascertained from [Pandit] Devi Das, and on the first day of Chetra, S.1733<sup>229</sup> [Tegh Bahadur's son Gobind]

was duly installed as Guru, to the acclaim of all the masands and Sikhs.

170. [The new Guru then] commanded, 'Call the Chhibbar Sikhs.'<sup>230</sup> Sahib Chand and Dharam Chand both presented themselves and the Guru said, 'You are to join the Guru's service.' 'Master, we are unworthy [of this honour],' they protested.

171. 'There have always been forbears of yours in the Guru's service,' the Guru replied. 'Daragah Mal and Hira Nand, Brahman Sikhs of the Chhibbar family (*got*),<sup>231</sup> were employed in the service of the seventh Master.<sup>232</sup> Those [faithful] Sikhs Sati Das and Mati Das, who served both the eighth and ninth Masters<sup>233</sup> and who met their end together with the [ninth] Guru, were also Chhibbar Brahmins. Why, then, should you not be enlisted? [Come now], accept the appointment.'

172. The Guru commanded Sadhu Ram, [one of his] Sikhs, to bring siropas.<sup>234</sup> Sahib Chand was invested with the divan's siropa.

173. Dharam Chand received that of treasurer and steward, and both duly assumed their responsibilities. The Guru then despatched hukam-namas to the masands, commanding them to return to [the service of their] sangats. [Though still a child] the Guru took up the [serious] use of arms. A Sikh brought a copy of the *Hanūmān Nāṭak* <sup>235</sup> [and the Guru had it read].

174. [The Guru] also listened to other poetic works and to the homilies (*kathā*) which Devi Das delivered. During this same period he hunted and practised with dagger and sword. In S.1734 (1677/78 A.C.) he composed the *Jāp* and *Srī Akāl Ustat*. He sent hukam-namas to [his] Sikhs, for which purpose Sikh scribes were [kept] in attendance.

175. In S.1735, on the fifth day of the light half of Maghar,<sup>236</sup> a great religious feast was held to commemorate Guru Tegh Bahadur's sacrifice.<sup>237</sup> The [regular] reciting of *bāṇī* continued. [During this year] a volume entitled *Samundra Sāgar* was compiled and also a second collection relating the exploits of [Vishnu's various] avatars. [This was also a period of struggle, for] war began with Raja Fateh Shah.<sup>238</sup>

176. [During that same period] a messenger was despatched to Kartarpur [bearing a request] that Singhji Sodhi, grandson of Dhir Mal, should send the original copy of the Granth Sahib. Singhji Sodhi refused the request. 'Make another copy for yourself,' was the answer which he sent. [Hearing this] the Guru declared, 'They have gone their own [perverse] way. They will never surrender it.'<sup>239</sup>

177. In S.1737 Fateh Shah [was defeated and] fled, [leaving his] territory to the victorious [Guru. Later] war broke out with [other hill] rajas and a mighty war it proved to be. The Guru's own sons participated [in this war]. Many Sikhs were involved [in the fighting and some] fierce battles took place. In S.1748 (1691 A.C.) a Sarin Khatrani, Rup Kaur, came with members of the Lahore sangat to attend the [annual] Baisakhi fair.<sup>240</sup> She tried to deceive the Guru in a most grievous manner, but was unable to do so. It was because of her deceit that the *Charitra* <sup>241</sup> were composed. The work was completed on the eighth day of the dark half of Bhadon, S.1753.<sup>242</sup>

178. Thereafter the Supreme Master began to devise means of making his Panth [visibly distinct and] separate [from both Hindu and Muslim]. In S.1754, on the seventh day of Šavan, he introduced the rite of kes baptism (*kesān dī pāhul*).<sup>243</sup> 'Chaupa Singh,' he commanded, 'bring a bowl<sup>244</sup> of water.' [I] duly brought one and the Guru then said [to me], 'Take a knife<sup>245</sup> and stir [the water. As you do so] recite the Five Quatrains (*pañj savayye*).'<sup>246</sup>

179.<sup>247</sup> After I, Chaupa Singh, had begun to recite [the verses] Diwan Sahib Chand respectfully suggested, 'My Lord, if patashas<sup>248</sup> are added it will make a pleasantly sweet

mixture (ras).<sup>249</sup> 'Dharam Chand, bring patashas and put them in [the water],' said the Guru. When I, Chaupa Singh, had thus prepared the bowl [of sweetened water] I stood before [the Guru, one hand underneath] and the other holding the rim.

180. The Supreme Master then scooped five handfuls [of water from the bowl] and five times he applied the amrit<sup>250</sup> to [his own] eyes. Next he sprinkled five handfuls on [his] head, reciting [as he did so] the *savayya* of *Chandī Charitra*.  
*Savayya*

Strengthen me, O Lord, that I shrink not from righteous deeds,  
That freed from the fear of my enemies I may fight with faith and win.  
The wisdom which I crave is the grace to sing your praises.  
Grant that when life's span shall end I may meet my death in battle.<sup>251</sup>

181. The Guru then administered the [kes] baptism for the first time, dispensing it to [me], Chaupa Singh, with his own hands. Having done so he commanded [me] to say: 'Hail to the Guru's Khalsa! Hail the victory of the Guru!<sup>252</sup> Four indigent Sikhs who were present now stood up with palms respectfully joined. 'Permit me to administer [baptism to these four,' I asked the Guru.] The Guru assented<sup>253</sup> and Dhanna Singh, Hari Singh, Meva Singh and Jodh Singh [were duly baptised. These four and I, Chaupa Singh,] were the five Sikhs who became Kes-dhari Sikhs on that first day.

182. On the second day more Sikhs requested [the same baptism]. The Guru commanded: 'Prepare karah prasad.<sup>254</sup> Have the five Singhs [who were baptised yesterday] recite the Five Quatrains [and let these people then] receive baptism from them. [As the first Master has said:]  
The chosen five are the five supreme.<sup>255</sup>

Baptism should be jointly administered by five Sikhs, inducting [those who receive it into the ranks of] the Guru's Singhs. [Those who administer it should instruct its recipients in] the observance of the Rahit, [repeating] the Guru's mantra,<sup>256</sup> and in the obligation to bear arms. Bestow on each the most excellent name of Singh.' On that [second] day thirty-five [Sikhs] became Kes-dhari Singhs and on the third day sixty more. Each Sikh who thus became a Kes-dhari was invested with honour and dignity by his Master, and if he bore arms his prestige was all the greater. Those who bore the scars [of battle] earned even greater glory.

183. 'He who bears arms is a true Singh,' declared the Master. In this manner he bestowed on his Panth a uniquely distinctive identity. As the emblem of his Sikh allegiance [each of his followers was commanded to] retain his kes uncut. He who had spoken in wrath [when hearing how his father had been deserted] had fulfilled his vow!

184. On the first day of Phagan, S.1754, the Hola fair was held.<sup>257</sup> [The Guru] was angry with the masands [on this occasion because of the rudeness and disobedience which they showed]. A masand called Cheto had hidden something [and when the Guru rebuked him he and his fellow masands] all took offence. Thrice they were summoned [to join the sangat in] the langar [and each time] they refused to come. 'Send [them] trays [of food],' commanded the Guru. 'Take food [to them].'<sup>258</sup> This they refused to accept. The Master himself placed food [on the trays] and standing up [despatched them to the masands. Again the food was rejected.] 'Do not let them go,' called [the Guru]. 'Seize them and bring them [here].'<sup>258</sup> Some escaped but others were caught, struck down and burnt.

185.<sup>259</sup> He who claims to be the equal of his Master incurs his Master's ire.  
Stripped of his wages [the wretched man] is struck on the face with a shoe.<sup>260</sup>

186. [The Guru then] commanded Dharam Chand to write to his Sikhs instructing them to renounce the masands and all who supported them. All who owed allegiance to the Guru were summoned to him with instructions to come bearing arms.

187. 'My Lord,' said Divan Sahib Chand, 'you have already cast three groups out [of the

Panth], all of them [adherents of] your own relatives. Have these people been similarly expelled, and their followers with them?'

188. 'Write to [my] Sikhs, Divanji,' replied [the Guru]. 'Notify them that they are to heed [this] hukam-nama of S.1755. They are to obey [only] the Guru's messenger. They are not to obey a masand, and they are to arm themselves.'

189. What then is expected of the Singh who bears arms (*śastra-dhārī singh*)? He will be one who exercises strict control over his natural impulses, yet treats others in a generous spirit. He will take great care of his weapon. Before defecating he will entrust it to another Singh who will then keep watch [for enemies]. If an enemy appears he will immediately spring into action. He will similarly remain on the alert while sitting and thinking. He will not let his attention drift, emulating the beast which watches warily while it grazes.

190. The Singh who bears arms will never turn his back in battle. If he wins he earns glory; and if he dies he goes to heaven.<sup>261</sup>

191. The Singh who bears arms should never sleep unprepared at night. His body should not be unclothed, nor his head uncovered. He should wear his turban, imitating the ever-ready tiger.

192. The Singh who bears arms should never use his weapons against a woman.

193.<sup>262</sup> [Apart from the garments prescribed by the Rahit] the Singh who bears arms should wear whatever clothing he chooses. He should not wear a flimsy kachh of the kind which fails to serve its purpose.

194. The Singh who bears arms should continue always to develop his skill with weapons.

195. The Singh who bears arms should don his kachh as soon as he has finished bathing, regardless of whether it be wet or dry.

196. The Singh who bears arms will always worship his weapon.

197. The Singh who bears arms will never leave his weapon uncleaned.

198. The Singh who bears arms will remain on the alert even when his journey is for the purpose of trade. He will trust only those whom he actually knows.

199. The ideal place for a Kes-dhari Singh to be is with his Master. There in the presence of his Guru he will obtain liberation from the cycle of transmigration. The four blessings<sup>263</sup> will be his. He who dwells in the divine presence shall find liberation in this present life.

200. The Master approves of warfare. It was for the purpose of waging war that he commanded [his followers] to retain the kes and take up arms. Only by warfare is the right to rule established.

201. The Supreme Master stripped the Muslim rulers of their authority and delivered it to the Panth. Their power has been destroyed.

202. When the Master received his authority as Guru his first task was to kindle a light [that would shine] in the hearts [of men]. It was a two-stemmed torch that he lit. The rulers of the world should serve as lights [to guide their people] yet nowhere had a lamp been lit, nowhere could a light be seen. And so these rulers were driven out in order that the Panth [might rule in their place]. He bestowed authority on the Panth in order that it might take revenge on the alien Muslims, ending their rule once and for all.

203. A [true] Singh is a Sikh who avenges the Guru.

204. A [true] son is one who avenges his father. The Singh who bears arms should be as vigilant as possible, [ever ready to fight on his Master's behalf].

205. On behalf of [his] Panth the Supreme Master interceded before his [divine] Mother and his [divine] Father.

Reverently I stood with palms together, head respectfully bowed.

'With your gracious aid to sustain my endeavour I go into the world to establish the Panth.'<sup>264</sup>

- The Tenth Master

Why did Akal Purakh address him before [he descended to this world]? It was because evil had become rampant here on earth. 'Go and teach people to repeat my name,' [Akal Purakh commanded him]. 'Destroy the wicked. Establish a Panth which will propagate the true way (dharam panth).' Akal Purakh declared:

You I now exult as my chosen son; summon men to the Panth which all must follow.

Preach in all places the way of dharma; turn men away from every evil deed.<sup>265</sup>

206. And so the Master interceded on behalf of his Panth. In so doing he addressed both the Mother, [the goddess] Devi, and [his] Father, Akal Purakh.

[The Timeless One (sarab-kāl) is our infinite Father, and the goddess Kali (debi kālīkā) our Mother.]

The wisdom of my Guru and my Mother's understanding have taught me all that I know.<sup>266</sup>

207. When the parents are in happy circumstances the son also prospers. The deeds he performs are not his alone. Father and son are one and undivided, not two separate persons. Thus [the Tenth Master] has declared:

Those who claim that I am God shall burn in the fires of the fiercest hell.<sup>267</sup>

208. He also declared:

God and his servants are undivided, a single being in every way;

Just as the waves arise from the ocean, then merge in its waters again.<sup>268</sup>

In this manner both become one again.

209. Thus did Akal Purakh bestow his blessing by creating the Panth. In order to secure the blessing of Mata [Devi the Guru] held a fire ritual (hom).<sup>269</sup> He began by asking Devi Das if there were any Brahmans who would conduct the fire ritual for him. . .

\* \* \*

#### THE FIRE CEREMONY HELD TO INVOKE MATA DEVI

The GNDU text relates the story of Guru Gobind Singh's alleged encounter with Mata Devi (the goddess Durga) in sections 205-235. According to this tradition Pandit Devi Das was deputed to find Brahmans who could conduct the hom ceremony which would invoke her presence. Eventually three such Brahmans were enlisted (Shiv Bakar from Kashmir, Vishan Pal from Kashi, and Kalak Das from the south). Rs 7,500 was set aside to cover expenses, a sum which was later increased to Rs. 45,000. Other Brahmans flocked to witness the ceremony which, it was claimed, would persuade Mata Devi to appear in its ritual fire.

During a preliminary discourse Pandit Kalak Das asked the Guru why he wished to have the ceremony performed. 'To destroy the demons which cause us such injury,' he replied (218). During this preliminary discourse the Guru also disclosed that his Panth comprised four distinct varieties of Sikh.

1. The dīdārī or 'Attendant Sikhs' are those who, having renounced everything, remain with their Master and fight on his behalf (224).
2. The mukate or 'Liberated Sikhs' are those who give their substance and if necessary their lives in defence of their faith. The mukate alleviated the sufferings of other Sikhs and in so doing secure their own liberation (mukati) from the weary round of transmigration (225).

3. The māikī or 'Rapacious Sikhs' are those who distort the Rahit to suit their own purposes.

4. The murīd or 'Loyal Sikhs' are those rare disciples who acknowledge that all things are the gift of the Guru (227).<sup>270</sup>

Kalak Das reminded the Guru of the rigorous discipline which must be undertaken if the ritual is to be effective, and warned him that if Durga were to manifest herself she would do so in a fearsome form (228-29). When the Guru repeated his willingness to proceed he was told to bathe and the ritual was initiated. On the fortieth day the goddess finally appeared, whereupon all but the four principal participants fainted. When Durga could be descried sitting on a tigerskin two of the Brahmans also collapsed and even the Guru felt dizzy (231). Kalak Das instructed him to offer his head to the goddess. This he declined to do, suggesting that Kalak Das should provide the required sacrifice. Durga, however, vanished and the Brahmans were compelled to leave without securing the purpose of the hom. This episode, it is claimed, took place in S.1756 (1699/1700 A.C.) at the shrine of Durga on the hill called Naina Devi (235).

The departure of the three Brahmans is followed by a discourse with Pandit Devi Das. This eventually leads to a restatement of the purpose for which the Panth was founded, at which point the SRL text resumed.<sup>271</sup>

\* \* \*

#### The new Panth

248. And so the Master constituted his Panth separate and distinct [from all else] in the entire creation. [He provided his followers with a unique rite of initiation and a unique appearance], just as in his fifth incarnation<sup>272</sup> he had delivered a unique scripture.<sup>273</sup> [This scripture had been prepared] because the Minas were also circulating bāṇī. Prithi [Chand's] son Miharban had become a poet [and his works were being issued as authentic bāṇī].<sup>274</sup>

249. [For this reason Guru Arjan] had said, 'Bhai Gurdas, you have been inspired by the Guru. Prepare an authorised version of the [Guru's authentic] bāṇī.' Bhai Gurdas accordingly produced the volume of the Granth Sahib [known as] the Adi [or original Granth]. In the same manner a unique Panth had now been created. What seemed [at first to be a mere speck of] straw in the eyes of Hindus and Muslims proved to be solid grit which would neither dissolve nor come out. [It remained in their eyes and] continued to irritate them.

#### The rahit-nama resumed

250. A Gursikh should carry weapons, both large and small, and should never be without them. The Guru has declared:

May the All-steel be our protection.<sup>275</sup>

251. A Gursikh must be upright and firm in his affections, a steadfast member of the Guru's Panth. As the Tenth Master has said:

Wear breeches, bangle, and a knife; keep a clean mind and a gentle tongue.

Rare is the warrior who is fierce in battle but peaceable at home.<sup>276</sup>

252. And as the Granth Sahib testifies:

Rare [are the upright], few in number; most are concerned only for worldly show and empty actions.<sup>277</sup> A Gursikh should therefore spurn the evil of worldly show and empty actions. No one can satisfy the worldly. Saints cannot do it, nor even avatars. As the Granth Sahib says:

There can be no meeting of the devout and the worldly.<sup>278</sup>

#### THE GURU'S ENEMIES CONDEMNED

While restating the purpose of the Panth in sections 248-249 the compiler briefly alludes to the difficulty created by the spurious compositions of the Minas and Guru Arjan's decision to have an approved scripture compiled in order to distinguish authentic bāṇī from that of his nephew Miharban. This turns out to be the first of twelve anecdotes, each relating an example of arrogance or disloyalty to one of the Gurus.<sup>279</sup> The next anecdote relates an incident from the life of Guru Nanak and the series which follows supplies a story

concerning each of the successive Gurus in turn. The extra anecdote (number 7) concerns both the fifth and the sixth Gurus. The complete series is as follows:

1. *Miharban's spurious bāṇī prompts Guru Arjan to have the Adi Granth compiled* (248-49).
2. *Guru Nanak's meal with the proud Malak Bhago and the humble Bhai Lalo* (253).<sup>280</sup>
3. *Guru Angad's insubordinate rababis* (254).<sup>281</sup>
4. *Guru Amar Das<sup>282</sup> restores to life the son of a destitute widow, thereby silencing slanderous complaints expressed by the Khatris of Goindval* (255).<sup>283</sup>
5. *Guru Ram Das rejects an unsuitable marriage arrangement offered by vicious Sahi Khatris* (256).
6. *Guru Arjan and the insolent Chandu Shah* (257).<sup>284</sup>
7. *Prithi Chand attempts to poison the child Hargobind* (258-261).<sup>285</sup>
8. *Guru Hargobind and the treacherous Pathans* (262).<sup>286</sup>
9. *Mihar Chand Khatri punished for maligning Guru Har Rai* (263).<sup>287</sup>
10. *Ram Rai's opposition to Guru Har Krishan* (264).
11. *Dhir Mal's treachery and the death of Guru Tegh Bahadur* (265).
12. *The betrayal of Guru Gobind Singh by the Hindu rajas of the hills and the Muslim rulers of the plains* (267).<sup>288</sup>

### THE RAHIT RESUMED

Having concluded the digression on the fate of those who slander or oppose the Guru the compiler inserts a linking passage which includes injunctions relating to the Rahit (268-285). He finally returns to the formal style of the rahit-nama at section 286. The exposition of the Rahit which resumes at 286 comprises the following:

1. *Offences against the Rahit* (286-549)
2. *Injunctions concerning female members of the Khalsa* (550-567)
3. *A brief conclusion restating the role of the sangat as Guru* (567-568).

\* \* \*

#### *Guru, Sikhs and Khalsa*

268. It was for this reason that [the tenth Master] declared: 'He who is inwardly a Sikh and whom the Guru acknowledges as one must be [visibly a Sikh]. How is the Sikh faith (*sikhī*) to be defined? The Sikh faith was instituted by the nine incarnations [of the one eternal Guru]. When they departed [this life each] bequeathed the Guru's authority [to his successor, finally delivering it to the tenth incarnation Guru Gobind Singh].

269. The [Guru's] Sikhs had attained maturity and so the Supreme Master [Guru Gobind Singh] conferred on them the responsibility<sup>289</sup> of exercising the Guru's authority. 'The entire sangat is my Khalsa,' he declared, 'and the Guru is the Khalsa.'<sup>290</sup>

270. How can one hope to take worldly possessions from this life [to the hereafter]? All must be left here at death. One may rule [a kingdom] with all its wealth, land, cities and forts; [one may inherit a high] caste and a [handsome] body; [one may have] sons, daughters, wife and home. [None will endure.] No one has ever taken [this world's possessions with him] and none of them has ever accompanied its owner.

271. One may take great pride in one's status as a guru, as a mahant, or as the possessor of some other exalted rank; or one may [profit greatly from] deceit and fraud. [Nothing of this can be retained.] It all remains here [when a man dies].

272. What then accompanies [a man at death]? Compassion, charity, austerities, devotion, continence, [adherence to the] truth, humility, one's faith as a Sikh, service [to the Guru] - these accompany him and so too does service [to others].

273. The deeds which one performs produce their effects in both this world and the next. [True] understanding, [regular] meditation, virtue, actions both good and bad, pious works - these are effective both here and in the hereafter.

The fruits of your actions accompany you [at death], Nanak; [worldly goods such as] garments and food remain here.<sup>291</sup>

- *Granth Sahib*

274. The Supreme Master himself abandoned everything [at death], carrying with him only the qualities conferred by the Sikh faith. The Gursikh must therefore seek an understanding of his Sikh faith and observe it as directed by the Guru's own words. The Guru set the Panth apart<sup>292</sup> [as a distinct and separate community] in order that the Sikh faith would never be lost.

275. A Gursikh should not be a contemptible hypocrite, a Sikh merely in outward appearance.

276. A Gursikh should not be a two-faced dissembler, uttering flattery on the one hand and cunning or malicious gossip on the other.

277. A Gursikh should never contend with a satsang nor quarrel with a faqir.

278. A Gursikh should subdue ambition. He should expect no reward [for whatever service he may perform].

279. The Guru was filled with wrath when he commanded [his followers] to take up arms, and he intended that they should be used with determination. One should not take up arms except in wrath. Without weapons there can be no kingly rule; and without kingly rule the enemy will not be overcome.

280. [The Tenth Master] was wrathful because [the followers of Guru Tegh Bahadur] kept silent [at the time of his execution in Delhi]. No Sikh fought [on his behalf]; none gave his life [for his Master. Guru Gobind Singh therefore determined that in future] the silence [of cowardice] would be replaced by the visible loyalty of a host numbering 125,000.<sup>293</sup> [Henceforth] they would remain [loyal] Sikhs even to death. A [true] Sikh is he who [steadfastly] obeys the Guru's command. As the Granth Sahib says:

Act as the Guru has directed. Why seek to emulate the [ineffable] deeds of the Guru [himself]?<sup>294</sup>

281.<sup>295</sup> The Master himself has declared: 'Those who merely see me are not thereby loosed [from the toils of karma]. He who obeys my word is the one who finds freedom.' As it is recorded in the Granth Sahib:

All Forms [of life]<sup>296</sup> behold the Satguru, but mere seeing does not bring liberation if one fails to meditate on the divine Word.<sup>297</sup>

282. Such a person is a Sikh of the Guru and the Guru sustains him [in his faith and in his living]. In the words of the Granth Sahib:

The Satguru sustains his Sikh. To his servant the Guru is eternally gracious.<sup>298</sup>  
[There are no sections numbered 283 or 284.]

285. How great is the Satguru, he who has worked such wonders<sup>299</sup> for his Panth! The Guru began the task of passing on to the Panth his own skill in the use of arms. He took up making arrows with his own hands and began training his Sikhs in their use. He also promulgated the Rahit [to be observed by all who professed] the Sikh faith and imparted to them an understanding of the [mischievous] policies [which were being pursued by neighbouring states and by the Muslim rulers on the plains].



*Offences against the Rahit*

286. The Guru declared: 'If a Sikh, having transgressed the Rahit, stands penitently before a plenary assembly (*sarabat*) he should be forgiven. Let there be no delay in doing so. Impose a penance<sup>300</sup> on him to ensure that he does not commit the offence again.'

The following offenders should be required to undergo a penance:

287. The Sahaj-dhari Sikh who removes his beard.<sup>301</sup>

288. The Sikh who takes [karah] prasad<sup>302</sup> out of the hands of another Sikh who is distributing it [instead of waiting for it to be given to him].

289. The fool who in a religious assembly heedlessly sits in front of a descendant of the Guru or those who are singing the sacred hymns.

290. He who greedily retains for himself [karah] prasad which has been devoutly brought into the presence of the Guru Granth Sahib for distribution amongst Sikhs.

291. The Kes-dhari [Sikh] who wears a cap (*topī*).<sup>303</sup>

292. The Kes-dhari Sikh who wears a loin-cloth (*laṅgoṭ*).<sup>304</sup> Treat this as a serious offence. The proper way to exercise restraint [on one's sexual urges] is to do so in the mind.

293. The Sikh who wears a loin-cloth under his breeches (*kachh*).

294. The wretch who conceals or surreptitiously carries off the Guru's prasad.

295. The Kes-dhari [Sikh] who removes the hair from his chest.

296. The Sikh who shows favouritism to some by deliberately discriminating when distributing [karah] prasad.

297. The Kes-dhari [Sikh] who uses a waist-cloth as a turban.

298. He who wears shoes in a [dharamsala] kitchen (*laṅgar*).

299. He who wears shoes while eating.

300. The Sikh who invites another Sikh to dine and then forgets [about the invitation which he has issued].

301. He who invites another Sikh to dine and then starts eating [before his guest has begun to do so].

302. He who stands up in any large gathering of Sikhs without [adequate] reason. [Such a person] should be required to make amends [for his discourtesy].

303. Any Sikh who obstructs other Sikhs in their efforts to solve problems, or who creates further difficulties [for them].

304. Any Sikh who offensively mocks and ridicules another Sikh.<sup>305</sup>

305. The Gursikh who neglects to smear his cooking-square before preparing karah prasad.<sup>306</sup>

306. The Sikh of any particular village or locality who [commits an offence and then] obtains

pardon from anyone other than his village headman.<sup>307</sup>

307. The outsider who interferes in a reconciliation amongst friends.

308. The Kes-dhari [Sikh] who yields [to an enemy].<sup>308</sup>

309. He who abuses other Sikhs.

310. He who makes an insulting gesture with his hand (*bujā māre*) to another Sikh.<sup>309</sup>

311. He who jeeringly snaps his fingers (*dhīrī deve*) at another Sikh.

312. He who pulls a Sikh's turban.<sup>310</sup>

313. He who knocks off a Sikh's turban.

314. The Sikh who pulls the hair of another Sikh's kes.

315. The Sikh who grasps another Sikh's beard and struggles with him.

316. The mean Sikh who does not share his food to the best of his ability with any other Sikh who may visit his house.

317. The unworthy dharamsala attendant who denies a Sikh's request [for food and shelter].

318. The Sikh who fails to render service to any worthy Sikh of his village or locality.

319. The Sikh who violently attacks other Sikhs.

320. The mean Sikh who bothers other villagers on behalf of a needy Sikh [instead of rendering assistance himself].

321. The dharamsala attendant who fails to safeguard the belongings of a visiting Sikh from another place.<sup>311</sup>

322. He who fails to show proper respect to his sword.

323. The Sikh who, when his turban happens to fall off, fails to express regret.

324. The Sikh who, while passing a knife (*karad*), drops it on the ground. It should be placed [firmly in the recipient's] hand.

325. He who sides with anyone who transgresses the Rahit; with anyone who has been convicted of such a transgression; or with anyone who promotes factional discord.

326. He who violates the Rahit and fails to apologise.

327. Anyone who curses a Sikh.<sup>312</sup>

328. The Sikh who carries his sword slung behind his back.<sup>313</sup>

329. He who carries his sword over his shoulder with its hilt behind the shoulder.

330. The fool who entrusts his sword to a Muslim servant while he walks ahead empty-handed.



331. He who retains his sword on his person while defecating. It should be placed some distance away.
332. He who moves around unarmed. A Singh must be very alert.
333. He who merely washes his hands after defecating and does not perform [all of] the five ablutions.<sup>314</sup>
334. He who puts on a turban which is already tied.<sup>315</sup>
335. The lazy [Sikh] who, when curds are available, does not use them to wash his kes.
336. The filthy person who lets his kes become infested with insects.
337. The negligent [Sikh] who fails to recite the Guru's mantra<sup>316</sup> and *Japji* every day.
338. The slothful [Sikh] who forgets *bāṇī* which he has previously memorised.
339. He who reads the Granth Sahib while naked.
340. The Singh who bathes in the nude. Wear a kachh, regardless of whether or not it gets wet.
341. The Sikh who keeps the company of women belonging to another man's family.
342. The Sikh who eats a woman's leftover food.
343. The Sikh who touches the feet of any woman other than his mother.
344. The Sikh who dances.<sup>317</sup>
345. A Sikh who sings anything other than the Guru's *bāṇī* in any Sikh assembly or gathering.
346. The Kes-dhari [Sikh] who plucks white hairs [from his kes].
347. The Kes-dhari [Sikh] who dyes [his hair or beard].<sup>318</sup>
348. Any Sikh who maligns another Sikh.
349. As it is written in the Granth Sahib:  
He who maligns others within his heart will be known [for what he is] and all that he does will be wasted effort.<sup>319</sup>
350. The foolish Sikh who sets other Sikhs to fighting by making irresponsible statements.
351. Any Sikh who contrives to provoke disagreement amongst Sikhs.
352. A Sikh who, if visited by another Sikh while he is eating, neglects to offer food to his visitor.
353. He who turns away from other Sikhs to eat surreptitiously.
354. The deceitful [Sikh] who shamelessly takes possession of a bed and sleeps on it while

other Sikhs sleep on the ground.

355. Sikhs who inconsiderately sleep on beds while leaving a poor Sikh to sleep on the ground.
356. Anyone who advances his own interests contrary to the wishes of his fellow Sikhs.
357. He who neglects to warn other Sikhs when he perceives that their business affairs are in danger of calamity or that their plans are going astray.
358. Anyone who eats good, tasty food himself, but provides other Sikhs with miserable fare.
359. The murderer who kills his infant daughter.
360. He who cuts his hair,<sup>320</sup> [branding himself] a gross violator of the Rahit.<sup>321</sup>
361. The rogue<sup>322</sup> who steals a Sikh's property.
362. The arrogant person who is discourteous to a poor Sikh.
363. The haughty Sikh who when greeted with 'Hail the victory of the Guru' fails to respond.<sup>323</sup>
364. The mean Sikh householder who appropriates for his own use coins which are offered during petitionary prayer (*aradās*) conducted in his house.
365. He who does not deliver this Ardas money to the person authorised [by the sangat] to collect it.
366. The fool who does not treat this Ardas money as an offering to the Guru.
367. Any descendant of the Gurus who passes on to the Muslim [authorities money offered at] Ardas [which he has received by virtue of his relationship to one of the Gurus].<sup>324</sup>
368. The slovenly Sikh who does not bathe after enjoying the pleasures of the night with his wife.
369. He who refuses to accept a decision of the [local] fellowship [of Sikhs].<sup>325</sup>
370. The adulterous<sup>326</sup> Sikh who cohabits with another's wife.
371. He who disobeys his parents.
372. The reprobate who eats meat from animals killed according to Muslim rites.<sup>327</sup>
373. He who consorts with anyone who has neither received baptism nor acknowledges the Guru.<sup>328</sup>
374. He who recites the Guru's *bāṇī* incorrectly.<sup>329</sup>
375. He who has in his house a son who has not been initiated as a follower of the Guru.
376. He who distributes [karah] prasad<sup>330</sup> without [first] reciting Ardas.<sup>331</sup>

377. Any Sikh who shows himself to be greedy when receiving [karah] prasād.
378. He who does not love the Word of the Guru.<sup>332</sup>
379. He who does not participate when Ardas is being offered to the Guru.
380. The Kes-dhari Sikh who wears a tunic fastened at the side [instead of at the front].<sup>333</sup>
381. He who wears red [garments].<sup>334</sup>
382. [A Sikh] who applies black collyrium [to his eyes].
383. He who removes a *dutārā*,<sup>335</sup> a copy [of the Granth Sahib], a whisk,<sup>336</sup> or a cloth [in which the sacred volume is wrapped].
384. He who touches the feet of a Mughal.<sup>337</sup>
385. He who eats food left by a Mughal.
386. He who places [anything inscribed with] the Arabic script on his kes.<sup>338</sup>
387. He who worships at tombs and cenotaphs.<sup>339</sup>
388. He who talks during kirtan, a scriptural reading (*pāṭh*), or a religious discourse.
389. He who does not show all possible consideration to a poor Sikh.
390. He who uses soap or salt-earth detergent (*kallar*) on his kes.<sup>340</sup>
391. He who has another Sikh staying in his house and does not supply him with curds to wash his hair.
392. He who fails to set aside the Guru's portion from [each] heap of winnowed grain out [in the fields].
393. He who has a poor Sikh staying in his house and fails to arrange for his clothes to be washed.
394. He who [intervenes] when one Sikh is giving something to another [for a worthy purpose and ] forbids [the transaction].
395. The Sikh who gambles with other Sikhs' money.
396. The wretch who pollutes himself by having sexual intercourse with a Muslim prostitute.
397. The miserable Sikh who received money from another Sikh and puts it to some unworthy purpose.<sup>341</sup>
398. The miserly person who receives money [as an offering] from another Sikh and buries it [for his own future use] instead of using it for charitable purposes and his own immediate support.
399. The person who eats carelessly in the company of other Sikhs, ejecting [particles of food as he does so].

400. The insolent person who leaves a gathering of Sikhs [before it has dispersed].
- 401.<sup>342</sup> A devout Sikh will reflect on the principles of Sikh conduct.
402. Let there be no resentment if a poor man angrily complains about his deprived circumstances.
403. As the Granth Sahib says:  
We, the poor and helpless, are yours, O Lord;  
hold us in your keeping, O God most high.<sup>343</sup>
404. He who is able to supply the needs of a Sikh who comes to his house and yet sends him away hungry.<sup>344</sup>
405. The Sikh who, when he attends a wedding, watches the vulgar singing and dancing<sup>345</sup> [which is performed on such occasions].
406. The Sikh who worships at sacred lakes, pools, and tanks;<sup>346</sup> or at shrines dedicated to Gugga Pir.<sup>347</sup>
407. He who attends the mourning ceremony for a deceased Muslim.<sup>348</sup>
408. He who calls a Sikh by only half of his name.<sup>349</sup>
409. The Kes-dhari who has his son's hair cut.
410. He who having taken a cup from a person who cuts his hair drinks water from it without first cleaning it.
411. The Kes-dhari who removes hair from his beard by nibbling it with his teeth, or who has any of it trimmed with scissors or plucked with tweezers.
412. The person who keeps a poor Sikh waiting while he himself eats a meal.
413. The residents of a village who neglect to welcome any worthy or notable Sikhs, descendants of Gurus, or bearers of hukam-namas<sup>350</sup> who may visit their village.
414. The Sikh who does not teach his son how to read the Granth Sahib.<sup>351</sup>
415. The Sikh who [unjustly] censures another Sikh.
416. The Sikh who prevents another Sikh from entering a gurdwara when the latter wishes to do so in order to hear the sacred Word.
417. The Sikh who engages in violent argument with another Sikh.
418. The Sikh who fails to assist any Sikh who has been wounded, disabled, or overcome with exhaustion in battle.
419. He who misdirects another Sikh.<sup>352</sup>
420. He who fails to have a slain Sikh cremated on the battlefield whenever this is possible.
421. The Sikh who, when asked by another Sikh for assistance in the Guru's name, neglects to do all he can to supply it.

422. The Sikh who asks for assistance without good reason.
423. The hypocritical Sikh who invites only respectable guests to eat the Guru's food, never a poor [Sikh]. This is the command of the Eternal One.<sup>353</sup>
424. The impulsive Sikh who is quick to resort to violence.
425. The penniless Sikh who is given to foolish smirking and sniggering. Such a person should be admonished, [for scorn will earn him no reward]. As the Granth Sahib says:  
A fool who clings [to his folly] will be slapped on the face.<sup>354</sup>
426. The ungrateful Sikh who fails to care for his parents. In the words of a Sant (*sant sādḥ*):  
The son who disobeys his parents assumes a base caste.<sup>355</sup>
427. The Kes-dhari who distributes food<sup>356</sup> at a gathering of Sahaj-dharis.
428. The Sikh who flatly refuses to obey a parent's command.  
Why, O son, do you quarrel with your father?  
It is sinful to quarrel with the one who brought you to birth and manhood.<sup>357</sup>

- *Granth Sahib*

429. Parents who are disloyal to the Guru. [Such people can expect no loyalty from others, not even from their closest relatives. Thus] Prahlad cast off his father [Hiranyakasipu, the enemy of Vishnu; and Shakuntala], the mother of Bharat, was sent away [by her husband King Dusyanta because she had lost her wedding ring].<sup>358</sup>
430. The Sikh who neglects to recite *Anand* [*Sāhib*]<sup>359</sup> before distributing karah prasad.<sup>360</sup>
431. He who does not maintain langar purity by putting on clean clothes and plastering the cooking-square [with cow-dung] before preparing karah prasad.<sup>361</sup>
432. He who has karah prasad prepared by anyone who cuts his hair,<sup>362</sup> smokes a huqqa, or otherwise transgresses the Rahit.
433. He who weighs karah prasad after it has been prepared.<sup>363</sup>
434. He who irreverently turns his back on the Granth Sahib while sitting in its presence.
435. He who, while reading the Granth Sahib, sits on a stool which is higher [than the Granth Sahib itself].
436. He who distributes or eats [karah] prasad in the company of Muslims. If any Muslim [happens to be present] ask him to leave.
437. He who neglects to wash his hands before distributing [karah] prasad or before touching a copy of the Granth Sahib.  
The [sacred] volume is the dwelling-place of God.<sup>364</sup>

- *Granth Sahib*

438. The Sikh who acquires the stench of tobacco<sup>365</sup> by sitting near a smoker.
439. The Gursikh who fails to utter a seven-fold curse whenever reference is made to that Khatri of Sirhind [who was called] Sucha-[nand but who treacherously demonstrated that he should properly be called] Jhutha-[nand],<sup>366</sup> or to [Chandu Shah, that scurrilous] Sahi Khatri

[of Lahore].<sup>367</sup>

440. The Sikh who when distributing [karah] prasad puts aside his own portion before [giving to others].
441. The Sikh who grants authority to a Muslim in the management of his household affairs.
442. The Sikh who divulges a family secret to a Muslim.
443. He who curses a respectable woman. This should not be condoned.
- 444-45. The Sikh who dismisses a Sikh domestic and in his place employs some [non-Sikh] servant. Those [Sikhs] who are themselves employed by Muslims should be required to seek forgiveness [for the Rahit lapses which their employment must involve].<sup>368</sup>
446. The Sikh who commits any breach of trust in dealings involving another Sikh.
447. The Sikh who receives word of another Sikh's death and does not attend the funeral. All must travel Death's road [and pious concern for others will make one's own journey easier].
448. The Sikh who does not obey the commandment of the Guru.<sup>369</sup>
449. He who ridicules [the Guru's] shabads.
450. He who hears the scriptures being read while he is sitting on a string-bed and does neither of the following. Either he should get off the bed and sit on the ground, or alternatively he should have the reader sit on the bed beside him.<sup>370</sup>
451. The Sikh who requires another Sikh to swear a false oath.
452. The brute who swears an oath which harms an honourable man.
453. The Sikh who, in ordinary conversation, repeatedly calls on the Guru for justice or aid.<sup>371</sup>
454. The obscene Sikh who uses filthy language when speaking to another Sikh.
455. The Sikh who defrauds another Sikh and refuses to repay the money which he has falsely obtained. Have no dealings with him. Do not associate with him unless he pays what he owes, in which case he should be pardoned.
456. He who insists on full repayment from a Sikh who has suffered a loss in trading.
457. [He who meddles in business conducted by an honest Sikh.] An honest Sikh should be left to conduct his business without interference.
458. He who deliberately inflicts pain or irritation on a Sikh.
459. He who seeks redress through the intervention of a magistrate<sup>372</sup> instead of accepting the decision of a Sikh. Disputes between Sikhs should be settled amongst Sikhs.
460. A Gursikh should settle such issues within the Sikh [brotherhood], regardless of whether he be the plaintiff or defendant. [Only] those who have no faith in the Guru will refuse to negotiate a mutual settlement [within the community].
461. The faithless [Sikh] who refuses to accept another Sikh's word when they are debating

- an issue of common concern. If an arbitrator is required to decide [between two such disputants] he should be a Sikh. [At such times] both Sikhs should hold fast to their Sikh faith. God is witness to all and Dharamraj records all that a liar utters.<sup>373</sup>
462. He who has someone whom he knows to be a Sikh imprisoned, plundered, or killed. Such a person should be regarded as an evil fiend.
463. No Gursikh should have dealings with such a traitor.
464. The Sikh who employs another Sikh and then fails to pay him. Have nothing to do with such a person until payment is made.
465. He who gives his word and then goes back on it.
466. A Sikh with both hands intact who uses his right hand to cleanse himself [after defecation].<sup>374</sup>
467. The lax Sikh who eats food or who reads the Granth Sahib without first making every effort to cleanse his body. This he should do by bathing or [at least] by performing the five ablutions.
468. The Sikh who promises another Sikh that he will be at home and then [by his absence] causes the other to make a fruitless visit.<sup>375</sup>
469. He who frustrates the [legitimate] actions of other Sikhs.<sup>376</sup>
470. If a dispute should occur between a Sikh and his servant it should be referred if possible to a Sikh magistrate. The latter should discharge the requirements of justice and protect the interests of the Sikh.<sup>377</sup>
471. The Sikh who dissimulates, [posing as virtuous while] doing evil. [Such a person] betrays the Guru.
472. The Gursikh who invites a Muslim to recite the Kalima.<sup>378</sup>
473. The Gursikh who vigorously winnows his hair with his hands after bathing.<sup>379</sup>
474. [Any Sikh who fails to show respect to a place of martyrdom.] Places where Sikhs have given their lives for the Sikh faith should be regarded as shrines of martyrdom<sup>380</sup> [and at each such place] a lamp should be kept burning.
475. He who defecates in a field of grain or neglects to wash his hands after urinating.
476. He who defecates on the bank of any lake, tank, river, stream, or canal.<sup>381</sup>
477. He who removes his kachh at night and sleeps naked.
478. He who sleeps at night without a turban.<sup>382</sup>
479. He who does not respond sympathetically whenever an aged Sikh or a blind person<sup>383</sup> asks for food.
480. He who participates in any religious assembly (*sahgat*) other than one consisting of Sikhs.

481. The corrupt Sikh who increases his commission on work performed for Sikhs by taking bribes.
482. The Sikh who uses curds made from sheep's milk for washing his hair.<sup>384</sup>
483. A Sikh who interrupts another while the latter is reading or expounding a shabad [from the Granth Sahib].
484. The Sikh who causes grief or distress to another Sikh. As one of the Sants has said:  
Do not cause distress to others if you hope for union with God.<sup>385</sup>
485. The heedless person who experiences no sense of shame at [having committed any of the five traditional] sins.<sup>386</sup>
486. He who looks without pity on any Sikh [in need].
487. The hypocritical Sikh who poses as one freed [from evil deeds] but who nevertheless follows the wicked ways of the world.
488. The Panth is [the domain of] the Supreme Guru [and Sikhs must acknowledge his values, not those of the world].  
From the ocean come both shells and jewels. Men covet the jewels  
and spurn the shells.<sup>387</sup>
489. A Sikh who having been incapacitated by sickness or wounds has daily Ardas offered for his recovery and then fails to serve a [thanksgiving] meal to other Sikhs when he recovers.
490. The Sikh who rubs gum-tragacanth<sup>388</sup> or henna<sup>389</sup> on his hands.
491. The Sikh who cuts down a tree, such as a ber-tree or any other [useful] variety, while it still bears fruit.<sup>390</sup>
492. Any Sikh who obtains a copy of the Granth Sahib and keeps it in [his house] without either reading it [himself] or having it read [by someone else].
493. The Sikh who keeps the Granth Sahib<sup>391</sup> in a demeaning place [instead of in a place of honour].
494. The Sikh who lives in a village where there is a dharamsala and does not visit it.
495. The Sikh who, having invited another Sikh to dine, thrice postpones the occasion.
496. [Even if he honours the invitation he should take no pride in doing so, for he is not the true giver.] A Sikh eats the food [which is bestowed on him] and thus should not regard himself as a guru or a pir. Only the Guru can be regarded as great [for he it is who bestows our food on us].
497. He who calls himself a Sikh should never claim to be a giver, [merely a receiver of the Guru's bounty].<sup>392</sup>
498. The Gursikh who passes a dharamsala while worship is in progress and fails to enter. If while proceeding along a road he comes to a dharamsala where a sangat is singing kirtan and reading from the Granth Sahib he should enter and prostrate himself.
499. The Sikh who seats Sikhs behind Brahmans [at a meal]. When a Sikh invites both Sikhs

and Brahmans to dine he should not place [the Brahmans] in front and [the Sikhs] behind them. All should be required to sit together in rows.<sup>393</sup>

500. The Sikh who knowingly serves food [to Brahmans before serving others].

501. Any Sikh who destroys the blissful atmosphere of kirtan by squabbling over worldly affairs while it is in progress.

502. He who differentiates the ten incarnations [of the Guru, claiming that they were separate and distinct individuals rather than ten manifestations of the one Guru].

503. [He who fails to observe the correct marriage procedure.] A Gursikh should take other Sikhs with him as a marriage party and have the wedding performed at the house of the bride's father.<sup>394</sup>

504. [He who neglects to practise *nām japan*.] A Gursikh should continuously repeat 'Praise to the Guru' (*vāh gurū*).

505. He who extinguishes a lamp by blowing it out with his own breath or by snuffing it with his hand. It should be extinguished by waving a fan or a piece of cloth.<sup>395</sup>

506. He who administers baptism of the sword to a Sikh woman.<sup>396</sup>

507. He who scorns the food which he is offered.

The grain [which sustains us] is bestowed [upon us] by God.<sup>397</sup>

- *Granth Sahib*

508. He who says 'That's enough (*parh chhadiā*)' [after reading from] the *Granth Sahib*. A Gursikh should ask for more to be read.

509. He who offers [karah] *prasad* which has already been sampled; and he who inserts a piece of straw as a bookmark in a copy of the *Granth Sahib* after completing a reading.<sup>398</sup>

510. He who speaks of 'drying' his hair after washing it. [In order to show due respect to his kes a Gursikh] should speak of 'refreshing' it.<sup>399</sup>

511. He who refers to 'drying' his slate after washing it.<sup>400</sup>

512. He who abandons a companion while travelling.

513. The Sikh who treacherously misdirects another Sikh.

514. He who, while engaged in drawing water from a well, refuses a Sikh who asks for a drink of water.

515. The Sikh who causes unnecessary inconvenience to another Sikh who has been travelling [and is tired].

516. He who neglects to salute the divine sun [each morning].

Hail to the Sun of suns! Hail to the Moon of moons!<sup>401</sup>

- *The Tenth Master*

517. The Sikh who harbours jealousy.<sup>402</sup>

518. He who walks around with head uncovered, thus getting dust in his hair.

519. He who sits bare-headed in a bazar.<sup>403</sup>

520. He who travels bare-headed.

521. He who eats bare-headed.

522. The adult male Sikh<sup>404</sup> who lets a woman pick the insects out of his hair.<sup>405</sup>

523. He who throws a stone<sup>406</sup> at a dog without good reason.

524. He who negligently lets his kes remain tangled.<sup>407</sup>

525. He who sits in the presence of women with his kes hanging loose.<sup>408</sup>

526. He who refers to his kes as 'hair'.

527. He who does nothing about insects which have lodged in his kes.

528. He who touches his kes with dirty hands.

529. He who talks while the Guru's kirtan is being sung.<sup>409</sup>

530. He who awakens a sleeping Sikh by rudely kicking him.

531. The Gursikh who betrays another Gursikh's trust.

532. Two Sikhs who are fighting and who ignore the command of a Sikh bystander to desist.

533. Any Sikh who fails to heed the advice of another Sikh.<sup>410</sup>

534. The Sikh who pretends to be the equal of his Guru.

535. Any Sikh who does not know *Japji* by heart. Have nothing to do with such a person.<sup>411</sup>

536. He who expresses dissatisfaction with whatever the Satguru may have conferred on him [in response to a petition].<sup>412</sup> As the *Granth Sahib* says [of the Satguru]

You are the True One, all your deeds are true.<sup>413</sup>

It adds:

All your deeds are perfect and complete, marred by neither need nor excess.<sup>414</sup>

537. He who does not provide shelter and hospitality in his village to a Sikh from another area who has been caught by a lengthy spell of rain.

Gursikhs should always be on their guard against robbers, pilferers, impostors, and cheats.<sup>415</sup>

The Panth is the Guru's and in due time it will grow and expand. In the meantime, however, human affections will recede. [All sense of] good and evil will be confused and confounded. The Guru's Sikhs must remain ever alert.<sup>416</sup>

538. [He who permits a woman to read the *Granth Sahib* in public.] A woman should not read the *Granth Sahib* in a Sikh assembly. Women may, however, listen [to it being read at an assembly].

539. [He who participates in a woman's satsang.] Women may read [the scriptures] in a gathering of women. The male Sikhs should meanwhile sit elsewhere.

540. The Sikh who talks while defecating.

541. He who eats confectionery<sup>417</sup> or other food which has been offered as an oblation by a Muslim official.

542. He who removes his turban before eating.

543. He who extinguishes a fire with water left over after drinking.<sup>418</sup>

544. He who while sitting in the company of Sikhs speaks without due regard for normal conventions.<sup>419</sup> The Granth Sahib warns us:

He who fails to control his tongue will be struck down in the hereafter.<sup>420</sup>  
It further warns us:

He who talks excessively in the assembly [of the devout] will be accounted a useless fellow.<sup>421</sup>

545. He who refuses to apologise after offending other Sikhs by gross discourtesy.

546. He who patronises or protects apostates,<sup>422</sup> delinquents (*tanakhāhī*), impostors, cheats, thieves, adulterers or gamblers.

547. The Sikh who kills his daughter or who associates with any of the five proscribed groups (*pañj mel*).<sup>423</sup>

548. [Unrepentant robbers.] Have no dealings with anyone who plunders and robs unless he apologises.

A Gursikh should accept the Sikh faith as set forth by the Granth Sahib. Living in this world is like tarrying but a night as a traveller from beyond.

[Each dwells] in this world like a shepherd in his pasture.<sup>424</sup>

- Granth Sahib

We mortals are here for but a fleeting moment, ignorant of the time when we must depart.<sup>425</sup>

- Granth Sahib

549. The various offences, regulations and penalties specified herein are applicable only to Gursikhs, They do not concern [their] servants or other people.

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#### *The duties of a Sikh woman (Gursikhni)*

550. A Gursikhni should not bathe naked, [nor] should she stand naked in water and cast it towards the sun. [She should show] water and the sun [the same respect and deference as she would her] father.<sup>426</sup>

551. A Gursikhni should neither prepare nor serve food if she is dirty. [She should bathe before doing so.]

552. A Gursikhni should not abuse nor berate a man, nor should she fight with men.<sup>427</sup>

553. A Gursikhni should sit with head covered in a satsang.

554. When a Gursikhni learns how to read the Granth she should abandon worldly styles [of speaking and singing]. She should sing the [traditional] folk songs. She should spurn vulgar

jokes, coarse songs,<sup>428</sup> and filthy language.

555. A Gursikhni should not keep the company of men other than those of her own family, nor should she sit with malicious women exchanging gossip with them.

556. A Gursikhni should sustain a placid and dutiful disposition. She should regard her husband as her Lord. Other [male relatives] should be treated in accordance with their actual status - whether father, brother, or son.

557. She should instruct her husband in [the principles of] the Sikh faith. The men of the Kaliyuga are the disciples of women [bound to them by the ties of sexual desire]. Instruction imparted to men by a Sikhni is therefore effectual.

558. A Gursikhni should serve better food to any Sikh who is in need than to the members of her own family.

559. A Gursikhni should learn portions of the Guru's scripture by heart. Twice a day she should visit a dharamsala and prostrate herself [before the Granth Sahib].<sup>429</sup>

560. With cotton which she has herself spun she should weave cloth and, as her resources permit, offer it to the Guru as either a wrapping-cloth (*rumāl*) for the Granth Sahib or as a covering (*chādar*) [for the dharamsala floor].<sup>430</sup>

561. A Gursikhni should set aside a handful of flour (*āṭā*) from the family's daily supply and dedicate it to the Guru by giving it to [her local] dharamsala or to a needy Sikh. The Guru gives us this assurance:

When a Gursikh has food to eat the Satguru shares the satisfaction.<sup>431</sup>

- Granth Sahib

562. A Gursikhni should always ensure that she has cleansed herself from pollution [before undertaking any cooking task]. She should keep herself physically pure and avoid actions which defile. [Before entering her cooking area] she should cleanse herself with water and fresh earth. While kneading dough or cooking food in her cooking area (*chāukā*) she should refrain from speaking in order to avoid the [accidental] emission of spittle.

563. While preparing food a Gursikhni should wash her hands after clearing her nose or scratching her body. Small children, innocent [of the procedures for avoiding pollution], should not be brought into the cooking area. Such children should be carefully watched until the food is ready.

564. A Gursikhni should not attend the mourning ceremony<sup>432</sup> of [a deceased member] of one of the five proscribed groups (*pañj mel*).<sup>433</sup> She should not give tokens of friendship to members of any of the five proscribed groups, nor should she accept any such gift from them.<sup>434</sup>

565. When ceremonies requiring gifts are held at her own home she should make an offering to the dharamsala. At weddings she should not indulge in ridicule, mockery, or coarse songs. The songs which she sings should always be wholesome songs. She should sing only chaste songs of nuptial blessing, and she should never utter anything obscene.

566. A Gursikhni should bathe or [at least] perform the five ablutions before reciting the Guru's mantra.<sup>435</sup> She should not accept [the superstitious belief that] tombs and cenotaphs [are auspicious places to offer prayers]. Let her accept only the guidance of the Guru and believe in none but the Guru, her husband, and the congregation of the faithful (*satisangat*).

567. She must sustain the loyalty which a wife should bestow on her husband and on no

other.<sup>436</sup> This, as the Granth Sahib makes clear, is her bounden duty (*sat dharam*). Let her be dutiful, wise, placid, a treasury [of virtue], gentle in speech, careful of reputation, and tender of heart.

These injunctions are intended for both Gursikhs and Gursikhnis. Birth as a human being is a gift of rare value, one which should not be senselessly squandered.

By serving the Guru one finds the path of true devotion, and thus [from the devotion of an earlier incarnation] one obtains [again] the body of a human being. The gods [themselves] seek this human incarnation, so use this body to dwell upon God and serve [Him faithfully].<sup>437</sup>

- Granth Sahib

568. The Guru (*vāhagurū*) is present [wherever Sikhs gather] in a plenary assembly and he who witnesses any such gathering of Sikhs actually beholds the Guru (*gurū*). The Guru (*gurū*) has declared: 'I am present in a plenary assembly [and when it speaks it does so as my voice]. Accept a plenary Sikh sangat as the Guru (*gurdeu*).<sup>438</sup> Hold fast to the Sikh faith and steadfastly observe the Rahit.'

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#### APOCALYPTIC PROPHECIES OF CHAOS, DOOM AND ULTIMATE TRIUMPH

Once again the style changes abruptly as the compiler, having finally disposed of his Chaupā Singh Rahit material, returns to his narrative source. The tenor of the resumed narrative is, however, very different from that of the earlier section (157-285). Whereas the earlier section offered a description of times past this continuation purports to be the tenth Guru's foretelling of the future. This it provides in the form of brief anecdotes as well as specific prophecies, all of them expressions of a single dominant theme. The theme is *raulā*, tumult. Loyalty to the Guru is dwindling as self-seeking renegades assume control of the Panth. The result is a mounting confusion which will end only with the arrival of the Kalki Avatar. See the introduction, pp.45-47.

Most of the individual items which comprise this section are easily identified by the formula with which they begin. Eight such items commence with the words *ik same* ('It once happened that . . .') or a similar form (569, 571, 573, 583, 589, 599, 604, 611). Others are more difficult to distinguish (particularly as the text moves towards its increasingly confused conclusion) and four of the following twelve items must accordingly be regarded as arbitrary divisions:

1. The coming tumult prophesied by Guru Gobind Singh (569-570)
2. The battlefield no place for scholars: Rai Singh sent home (571-572)
3. Leading Sikhs express anxiety concerning the coming tumult (573-582)
4. Dharam Chand Chhibbar reassured (583-586)
5. Faithful Sikhs and treacherous Sikhs (587-588)
6. The role of the Khalsa Panth in the coming tumult (589-593)
7. The four categories of Sikhs and the ultimate triumph of the Panth (594-598)
8. The perils of selfish power and worldliness (599-603)
9. The nature of the Khalsa and its ultimate triumph (604-610)
10. The Guru's death mysteriously foreshadowed (611-614)
11. Future torment and the coming of Kalki (615-640)
12. Conclusion and colophon (641-642).

The copyist responsible for the text followed by GNDU and SRL has recorded one portion of his apocalyptic narrative out of sequence, mistakenly interpolating it while copying his first rahit-nama section (113-115). This misplaced passage does not appear in the PSP text.

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569. It was at this time that the Supreme Master<sup>439</sup> declared: 'In the course of a century my Panth will reach its prime. It will prosper, and grow even stronger until eventually it attains to perfection. Yet even as it grows in strength evil will remain within it, an evil which will be made manifest in the mingling and confounding of all castes within the Panth.<sup>440</sup> The ways of the Muslims (*malechh*) and other such [barbarians] will be adopted within the Panth. Evil

deeds proceed from evil people [and such people will be found in the Panth]. Outwardly they may look like Sikhs but their actions will be those of bandits, thieves or craven weaklings.<sup>441</sup> Outwardly they may look like Sikhs, but their actions will be those of vile apostates.<sup>442</sup> They will associate with members of the five proscribed groups (*pañj mel*)<sup>443</sup> and with the superstitious worshippers of the five pirs (*pañj pīrē*).<sup>444</sup> They will be treacherous, ungrateful, promiscuous, evil, malicious and depraved, murderers and thieves who follow no guru, men with filthy tongues. They may look like wise and learned Sikhs [but they will be frauds]. There will be tumult and disorder, for growth to maturity [necessarily] breeds evils. Although there will also be Sikhs who truly love the Guru, the times will be convulsed.

Rare are they [who follow the Guru], few in number; [for most life is] worldly show and idle talk.<sup>445</sup>

- Granth Sahib

Such times must surely come.

570. 'The Guru's Sikhs who live through those times must take scrupulous care to observe the Rahit. [They must also take care to keep the Panth free from bogus Sikhs.] It may be that some foul dog-eating wretch<sup>446</sup> of unknown origin, near or far, will assume the outward forms of the Sikh faith and associate with Sikhs [as if he were a member of the Panth]. If his true identity should become known he should first be exposed and then killed. It was to uphold dharma that the Supreme Master set his Panth apart [from other communities and sects, and for this sacred purpose it must be kept pure].

For this purpose have I come into the world, to turn men away from evil ways, sent by the divine

Master to uphold dharma, to plant [and nourish] it wherever I might go.<sup>447</sup>

This is the Panth of the Supreme Master, charged with the duty of punishing evil men. The Guru's Sikhs come from all four castes (*baran*). As far as their Sikh faith is concerned all are required to follow the same common code of behaviour. [In other respects, however,] each should continue to observe the distinctive conventions of his own caste.

571.<sup>448</sup> Once in S.1759 (1702 A.C.) [there occurred the following incident]. The annual gathering to celebrate Baisakhi had been held and the naqib<sup>449</sup> had been instructed to announce that everyone should go home. The naqib announced in a loud voice that the Supreme Master had instructed all to return to their homes. Hearing the announcement all who were assembled there duly dispersed. All departed except for a Khatri called Rai Singh. The naqib reported [to Guru Gobind Singh] that the gathering had dispersed but that one participant, Rai Singh, still remained.

'If you want to be a faithful Sikh [obey my command and] go to your home,' [the Guru] said to him.

'My Lord,' he answered, 'I have remained here because I have abandoned my home. How can I be a faithful Sikh in my home when I have no home?'

'Only at home can you be a faithful Sikh, not here,' said [the Guru]. 'This is no place for you at present.] You are a literate person, one who knows Persian, whereas here our business has to be war. Because of the designs of [evil] people I must bring about a time of tumult (*raulā*), for only thus can our ends be attained. [In such circumstances you will be a hindrance.] When you witness the turmoil you will think up all sorts of suggestions concerning the way this should be done and that should not be done. You will say, "The Master has made a mistake."

572. '[Instead of flinging yourself into combat] you will sit and listen to what others say. You will think, you will observe, and you will make calculations. But we shall be in the midst of tumult and when the Panth is plunged into tumult it has to fight! If all is calm [my] Sikhs will stay at home and there fall prey to excessive affection for family and possessions. But now, in the coming tumult, there will be no such distractions.' And so [the Guru] sent [Rai Singh] home.

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573.<sup>450</sup> At that time the [Guru's] maternal uncle Kirpal [Singh],<sup>451</sup> Diwan Sahib Chand, Dharam Chand the treasurer, Kaur Singh Chandra, [the brothers] Darbari and Gharbari Mal,<sup>452</sup> Bhai Chhauna Singh,<sup>453</sup> and all the other [leading] Sikhs together petitioned [the Guru, saying], 'Lord, you have declared that this [coming] tumult is [in accordance with] your own intention. Wise counsel cannot survive in the midst of disorder, O Lord. It must surely be destroyed. If wise counsel goes what will happen to the Sikh faith (*sikhī*)? When the Sikh faith declines hell will assert its authority.'

574. 'The wise counsel of the Loyal Sikhs will endure, Uncle,' replied the Guru. 'The wisdom which will not survive is the kind of attitude adopted by those vicious unruly Sikhs (*raule de sikh*) who follow the Way of Avarice (*māikī panth*).'

575. 'Such people will appear within the Panth, people who observe neither the divine Word nor the Rahit. When political authority is conferred on the Panth these Rapacious Sikhs will be well established in it. Even now there are some [of these people within the Panth].'

576. 'Will these vicious unruly Sikhs who are to appear be found everywhere?'<sup>454</sup> asked Diwan Sahib Chand and Chhauna Singh.

577. 'We already have them everywhere,' answered the Guru, 'and they will be present within the Panth during the time which is to come. [As in the past] some have submitted to the nine Masters and have thus been numbered amongst the Enlightened, [so in the future there will be those who are loyal to the Gurus]. Others will attach their loyalties to the Way of Avarice.'

578. 'These vicious Sikhs will be born in the homes of demon Singhs. They will themselves grow up to be demon Sikhs and they will worm their way into the Panth.'

579. 'It is well known how in the Treta-yuga the Khatris brought forth demons as offspring and Parasuram slew them.<sup>455</sup> Why were these Khatris slain? Because one of them had killed a [pious Brahman] servant [of the gods]. Khatris are the servants of Brahmans and should not pretend to be their equals. The offspring of [the Khatri] Sahansarbahu became demons and thus brought ruin on all Khatris.'

580. 'And then there was that demon born in the Yadava tribe. Can a servant mock Gurus [and escape unpunished? Thus it was that] because the demon [Kansa] was born a Yadava Krishna had him destroyed by a curse from [the rishi] Durvasa.'

581. 'Wicked men secure power and influence in all regimes. Vicious Sikhs of evil understanding will follow the Way of Avarice. Such people will render service neither [to the Guru nor to the Panth]. They will spurn all that is good - all service, love, devotion, mercy, Rahit observance and piety.'

582. 'Whether [such] be king or pauper he shall [assuredly] act in accordance with his devilish nature.'

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583. Dharam Chand, the Guru's Brahman treasurer,<sup>456</sup> once asked [his Master], 'What will happen to me, my Lord? [Hitherto] I have lived on the bounty afforded by gifts made to the Guru, but such gifts possess an awesome sanctity [and I can no longer continue to use them]. But what can I do and where can I go? While accepting this bounty I have been able to raise my family, [but what should I do now]?''

584. 'Dharam Chand,' answered the Guru 'your family has [for long] been a part of the

Guru's retinue and still belongs to it. Your father Daragah Mal received his appointment during the time of the seventh Master and served him as diwan. As a child you lived with your father's relatives,<sup>457</sup> both of them also diwans and serving as such in the retinue of Guru Tegh Bahadur. You belong to the Guru. Where else should you go? There is no place for you apart from the house of the Guru. [The world beyond is like an ocean of] turbulent water where those who cannot swim must drown.'

585. 'Fish, however, do not drown.<sup>458</sup> You were born in the Guru's house and here you were nurtured to manhood. If you leave it you will suffer hell. [Remain here] and receive all that you need. Do not be ashamed [of accepting the Guru's bounty.] Hearing this the grateful] Dharam Chand prostrated himself [before the Guru. While this was taking place] I, Chaupa Singh, had been standing in attendance.<sup>459</sup>

586. 'Chaupa Singh,' commanded the Guru, 'bring paper.' I brought paper [and the Guru] dictated a testimonial: 'Dharam Chand is my [loyal disciple]. Whoever obeys Dharam Chand shall be blessed.'

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587. 'Sikhs who put their faith in the Guru shall possess understanding as firm as an anvil<sup>460</sup> and shall remain ever mindful [of their loyalty to him], whereas those vicious unruly Sikhs shall be the embodiment of all evils. They will have no faith in the Guru. Every sin that exists they will commit.'

588. 'And yet even from amongst these [reprobates] some will prove to be Loyal Sikhs and will subsequently give their lives in battle against the Muslim [oppressors]. These Loyal Sikhs will, however, be very few in number.'<sup>461</sup>

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589. Dalla Brar once put a question to the Guru [while he was staying at Darudama Sahib] in the Lakhī Jungle.<sup>462</sup> This happened during the Maghi mela held [there] in S.1760 (1704 A.C.).<sup>463</sup> The [Guru's] reception (*darabār*) was being held and I, Chaupa Singh, was standing nearby. 'My Lord,' [said Dalla], 'all four of your sons have been taken to Heaven (*dev lok*). Not one has been spared.<sup>464</sup> What hope can there be for the Panth [now that they are gone]? Who will be guardian of the Panth [after your death]? The Muslim [rulers] are hostile and there is going to be open conflict between them and the Panth. You have [already] turned [your] followers into Singhs. Have them take up arms. The Muslims are very strong.'

590. 'The individual seats of authority [within the Panth]<sup>465</sup> will be abolished, Dalla,' replied [the Guru]. 'The promise was that there should be ten incumbents [which means that after the tenth there will no longer be a personal Guru]. It was for this reason that the masands had to be rooted out, for had this not been done each would have set himself up as a guru. The authority of the Guru is to pass to the Khalsa assembly (*sarbat khālsā*). Its guarantee will be the divine Word of the Guru and its guardian will be Akal Purakh. Sparrows, imbued with the strength of Bhagvati,<sup>466</sup> will fell hawks. The power of the Muslim will be broken. I shall send a servant to wage war against them.'

591. 'I shall send one<sup>467</sup> who will wreak vengeance on the Muslims and force them to submit.<sup>468</sup> Armed Singhs shall arise in the Panth as of old and they shall do battle [against the Muslim enemy].'

592. 'Who is this servant, O Lord, and when will he arise?' asked Dalla. 'And what is this Khalsa to which the Guru's authority is to be transmitted?'

593. 'It shall be a Khalsa unstained by worldly blemish,' answered [the Guru]. 'They who are able to recognise the Guru will become one with the Guru and will perceive him present in [the assembly of] all [his followers] (*sarabat vich gurū*). He who will come [to lead the Panth is] a sadhu.<sup>469</sup> He will appear nine months and nine days after my death.'

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594. Thus did Guru Gobind Singh explain [to his Sikhs what was to happen]. In S.1762 (1705 A.C.), during the month of Baisakh, [the Guru] met an ascetic Bairagi sadhu<sup>470</sup> and delivered a confidential message to him.<sup>471</sup> Whatever else is to happen in the future the Guru alone knows. What we do know is that he will infuse strength into the Panth so that it will stand [firm against the assaults of its enemies]. What will happen thereafter only the Guru knows.

595. There will be battles against the Muslim [oppressors] in the course of which a host of 125,000 will sacrifice their heads for the Guru. It was wrath [directed against those who killed his father] which prompted [the Guru] to create the Panth.<sup>472</sup> Without such wrath there will be no resort to weapons, and wrath must therefore dwell within the Panth forever.

596. 'The Guru's [true] Sikhs shall remain faithful to their allegiance,' [declared the Guru]. 'The kes is the outward symbol of their Sikh faith, the Guru's personal seal. This is the Panth established by the Guru to maintain dharma. The Attendant Sikhs (*ḍīḍārī*) proved themselves constant to the end, and so too shall the Enlightened (*mukate*). The Rapacious (*māikī*) shall rule, but in their midst there will survive Loyal Sikhs (*murīd*) who stand firm in the Sikh faith. The Loyal, however, will be few, whereas the Rapacious will abound.'<sup>473</sup>

597. 'The Panth shall rule until the coming of the Divine One.'<sup>474</sup> There shall come a time of great confusion and yet even amongst the Rapacious [Sikhs who dominate the Panth] there will be Loyal Sikhs, lowly menials dressed in filthy rags.

They who are clad inwardly in silk and outwardly in rags walk virtuously in the world. On God [alone] they bestow their affection, [seeking only] to see [Him], behold [Him].<sup>475</sup>

- Granth Sahib

598. 'During that time the Muslim [rulers] will persecute the Sikhs and many will be slain. [But these Sikhs will resist] and they will destroy the power of the Muslims. A Muslim shall arise who shall be the cause of the uprooting of all Muslim authorities. Later a Loyal Sikh (*murīd*) shall appear and for the space of seven years and three months this man will follow the way of the celibate ascetic.'<sup>476</sup> Then shall the Panth grow strong.<sup>477</sup>

In obedience to the Guru's command Devi Das recorded this [prophecy] after pondering [its meaning].<sup>478</sup> Only the Guru knows what is to come.

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599. On one occasion the Sikhs, having collected five hundred rupees in fines (*tanakhāhān*), brought [the proceeds] to the Guru and asked that Dharam Chand should be instructed to deposit it in the [Panth's] exchequer. 'What money is this?' asked the Guru. 'Lord, it is the money collected as fines,' [they answered]. 'Let it be used to provide clothing and food for poor Sikhs,' commanded the Guru.

600. Thus the Supreme Master showed his concern for the poor. When the Rapacious Sikhs assume dominance within the Panth such qualities will be neglected. As the Granth says:

The five impostors are dominion, possessions, physical beauty, [an exalted] caste, and youth. These five knaves have deceived the world; no one has remained immune.<sup>479</sup>

601. These five [objectives] will typify the Way of Avarice [followed by the Rapacious Sikhs

during the times which are to come]. The Granth Sahib [also] says:

Dominion, physical beauty, wealth and lineage - these sources of pride are all delusions.<sup>480</sup> Such will be the rule [imposed in the days which lie ahead].

One accumulates [only] the poison of deceit and vice; nothing, Nanak, accompanies you [into the hereafter] save only [the divine Name of] God.<sup>481</sup>

These are the features which will be characteristic of such a government. [But they shall have their reward], for as the Granth Sahib says:

Be not deceitful, wayward *man*, for the judgement which in the end [must determine your fate] shall be taken from [the record of] your life.<sup>482</sup>

602. The rule and government conferred on the Panth [by the Guru] may be one which receives divine grace or it may be one from which grace is withheld. Grace is bestowed on any state or polity in which the Sikh faith is sustained, whereas the abandonment of the Sikh faith can only mean that it will be withheld. If in any state the practice of the Sikh faith is obstructed reason will take flight.

603. [In such circumstances stable] government will be succeeded by [the chaos of] hell. If the Guru's Sikhs and Sikhnis stand firm good will must [eventually] prevail in the affairs of a state. If the state is regarded as the Guru's domain loyal service and devout faith will be preserved. Material possessions will be purified and poverty overcome.

As I receive the Master's message so do I make it known, O beloved.<sup>483</sup>

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604. On one occasion Dharam Chand, the [Guru's] Treasurer, and Kaur Singh Chandra asked the following question: 'My Lord, you have said that you are present when all [your people assemble] and that the Khalsa is your body. In every particle [the Khalsa is the body of the Guru and] the Guru is the Khalsa.'<sup>484</sup> You have also said that you have permitted sin to have a place within the Panth. For the Panth's sake you have broken the power of the Muslim [oppressors]. For the sake of the Panth you conducted a mighty fire sacrifice (*hom*).<sup>485</sup> Why then, O Master, should sin [be permitted to] survive [within the Panth] while you are present?'

605. 'Wherever the plenary body [of my followers] gathers there I shall be present,' replied the Guru. 'The corporate body is the Guru Khalsa. Nothing should depend on a single person.'

606. 'Whenever my Sikhs wage war against the Muslim [oppressors] for the sake of loyalty to dharma and the Sikh faith I shall there be visible in their midst. See me present wherever the sacred scriptures are recited, religious discourse is conducted, or kirtan is sung. They who act according to my commandments are the Khalsa. They who share their food with others are the members of my physical body. Righteous deeds and actions which accord with the Rahit are the very hairs of my body. This [new] dharma, [the Khalsa], had to be inaugurated in order that [the rule of] the Muslims might be destroyed. On it the power to rule had to be conferred in order that the Sikh faith might be sustained.'

607. [The Guru then added]: 'Sin I have permitted to remain in order that hell may be filled [with sinners].' Hearing this [latter] pronouncement [the Guru's] uncle Kirpal Singh and the other Sikhs retired to their quarters<sup>486</sup> and discussed what they had heard. 'If such [sinners] are to be given a place under the rule of the Panth the result will be division and angry passions,' [said Kirpal Singh]. 'Discord will produce disorder. Disasters will occur. Angry passions mean warfare, fighting, hostility. As the Granth Sahib says:

The proud, dying painful deaths in their pride, are not called heroes. Blind people! They fail to comprehend their true selves and are consumed in the fire of worldly affection. With fierce anger they struggle, their whole existence an eternity of suffering. As the Vedas proclaim, God has no love for pride. Steeped in pride the proud die unredeemed, condemned to the round of death and rebirth.<sup>487</sup>

608. When the [Guru's] uncle included in his speech a quotation from sacred scripture the

Sikhs who heard him were astonished. [He then quoted another] extract from the Granth Sahib:

Worthless is that state which causes [its people] to forget the [true] Lord.<sup>488</sup>

609. In due course Kirpal Singh put [another] question [to the Guru]. 'My Lord, how will Sikhs obtain deliverance [from the round of transmigration] under the rule [of the Rapacious]?' [he asked]. 'When that happens, Uncle,' answered the Guru, 'there will still be Loyal Sikhs (*murīd*) who regard everything as the gift of the Guru [and thus sustain their allegiance to him.]'

610. 'But how can this be when they are so few in number?' [said Kirpal Singh. In response the Guru quoted] a passage from the Granth Sahib.

The food consumed by those who are imbued with the divine Name is always pure. And sacred are the homes, temples, palaces and inns which give shelter to the devout, to Sikhs and to renunciants. Sacred [also] are the horses and saddle-cloths on which ride the Guru's followers, Sikhs, members of the congregation of the faithful. All is pure if done by those who utter the eternal Name of God. Faithful Sikhs whose treasure is piety seek and find shelter in the abode of the Guru.<sup>489</sup>

After the rule [of these, the Loyal Sikhs, has been established] there shall be no other. Theirs is [to be] the final dominion.'

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611. During the month of Poh, S.1763 (1706/07 A.C.),<sup>490</sup> there occurred [the following incident. It happened late at night], an hour and a half after midnight. The double-wick lamps placed on the southern [wall of the Guru's room] were burning, the door was shut, and the watchmen were sitting [outside]. The Master was sleeping peacefully and I, Chaupa Singh, having massaged his sacred feet, had also dropped off to sleep. Suddenly an apparition appeared. There, standing [before us], was [the figure of] a sadhu. The Master awoke and hearing his call I too was roused from sleep.

612. [The ghostly visitor] gave the Supreme Master a piece of paper. Having read it he commanded: 'Summon Dharam Chand.'<sup>491</sup> [The Master then said to the sadhu], 'Some of my work has been completed, Brother, but some still remains. When it is done I shall join you. I have two and three quarter years of this life still to run. There is a yogi's hut by the Mandakani,<sup>492</sup> in the shadow of Mailagar.<sup>493</sup> Go there [and wait for me].'

613. The [Master's] uncle wrote all this down and the Master put his mark of approval on what had been written. The sadhu took [the paper] and immediately vanished. 'Who was that person and from where had he come?' asked Uncle [Kirpal Singh]. 'Who sent him?' The Guru did not reply.

614. The devout and learned members of his following discussed what had taken place and concluded that [the tenth Master] was to be summoned in the same manner as the first.<sup>494</sup> Wondrous is the Master! How can we ordinary mortals perceive things [which are accessible only to those possessing divine powers]?

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615. Later dark [times] will descend upon [the world] and the Kaliyuga will assert [its power]. Thus says Devi Das who expounds the ancient works dealing with the physical nature of the world. Such times must come as the Granth Sahib, the ancient scriptures and the Puranas foretell. Virtue will diminish while evil waxes strong. Natural disasters will occur,<sup>495</sup> [signifying the tumult of the times]. Sexual promiscuity<sup>496</sup> contrary to all decency, [will produce] a confounding of castes throughout the world.

616. The Master has declared:

All peoples shall be the offspring of mixed castes. The dharma of the Kshatriya shall cease to exist.<sup>497</sup> As the Granth Sahib says:

The Kaliyuga is a knife, its kings are butchers, dharma has taken wing and flown. The dark night of falsehood has fallen and the moon of Truth is invisible. Where [O where] has it fled?<sup>498</sup>

Such times are to come.

617. What will happen to sensible people at such a time? The Granth Sahib says:

[The heedless wretch] who lives as in a dark well fails to recognise his duty though he be [plainly] told. Inwardly blind, his mind an inverted lotus; thus he appears as one crippled [and deformed].<sup>499</sup>

Such people will be plainly recognisable [as evil], their hearts filthy and degraded. Others, however, will continue to follow the path of duty appointed by the Supreme Master [Guru Gobind Singh]. The Granth Sahib tells us:

He who understands the true meaning of what he utters...

What manner of person is he?

...such a person is both wise and handsome.<sup>500</sup>

Such are the Gursikhs, the Loyal Sikhs, behaving thus whether entrusted to rule, blessed with wealth or stricken by poverty. But they shall be few, whereas the reprobates shall be many. The Granth Sahib continues:

[The heedless] know not the *nād* [of the yogi], neither do they know the [pandit's Veda], the sweet song [of the bhagat], nor even the distinction between right and wrong. Such a Sikh possesses no wisdom, no intelligence or understanding, not even the capacity to read a single letter of the alphabet.

To such [the Guru] declares:

Truly such people are donkeys, Nanak, taking pride in their lack of virtue.<sup>501</sup>

618. Such will be the vicious unruly Sikhs,<sup>502</sup> [the Rapacious Sikhs], whether they be rulers, whether they be rich, whether they be poor. Outwardly they may appear to be worthy scholars, strict adherents of the Rahit, mahants, bhagats, sadhus, or sants. The Tenth Master says [of such people]:

Presenting this false appearance to the world they will hold the people in their sway. When finally their life is brought to an end their dwelling-place will be in hell.<sup>503</sup>

619. This will be their style of living and behaviour. As the Granth Sahib says:

The ignorant worship ignorance. Seduced by falsehood they follow the ways of darkness.<sup>504</sup> They will scorn that which is worthy of worship, choosing instead to worship the unworthy. They will observe no difference between lawful practice and unlawful. [Instead] they will tell [others] to say a prayer and eat [whatever they wish. The food, they will claim,] has been thus purified. But as the Granth Sahib says:

If one adds spices to *harām* [food] it does not thereby become *halāl*. The uttering of falsehood, Nanak, is like eating that which is impure.<sup>505</sup>

620. If one should put before them any wise saying of the divine Word of the Guru it will have no effect on them. The Granth Sahib says:

Though the night be dark, white retains its whiteness. Though the [light of] day be bright and blistering hot, black will still remain black.<sup>506</sup>

621. The Granth Sahib also says:

They know nothing save how to engage in idle talk. Though they be told the words of Brahma they would not believe them.<sup>507</sup>

This hymn by Kabir in Gauri raga perfectly describes these reprobates.

622. There must come a time when evil prevails, [a time described as follows by] the Granth Sahib:

He who follows the truth will be scorned, the ascetic will abandon his discipline. He who remembers the divine Name will be maligned, O Nanak, for such is the nature of the Kaliyuga.<sup>508</sup>

During that time the cardinal sins will be committed openly.<sup>509</sup> [These are]:

- Killing a Brahman.
- Cohabiting with the wife of a Brahman.
- Cohabiting with a raja's wives.
- Cohabiting with women of one's own sub-caste (*got*).
- Cohabiting with the wife of an ascetic.
- Killing a fellow disciple of one's own guru (*gurabhāt*).
- Killing one's own parents.
- Cohabiting with the wife of a guru.

Traitors and villains will appear, [evil] signs [of evil times].

623. Such is the nature of the Kaliyuga. Men will behave like beasts, the population will decrease, and the water in the streams will dwindle. Cow's milk will taste like rain-water and children will be fathered on immature girls. [People will be scattered], their villages separated by hundreds of miles. Greed will abound, and men will have faith in neither the Vedas nor the Puranas. They will spurn virtue and they will neglect the obligations of dharma. Such are the conditions imposed by the Kaliyuga.

624. The Kaliyuga will last for 835 years<sup>510</sup> and then shall the Satiyuga begin. In the house of a Brahman living in the town of Sambhal there shall be born Nihakalank, [the Kalkin] avatar.<sup>511</sup> [He will be born] on a Monday, the fifth day of the light half of the month of Magh, [raised] to vindicate [the honour of] the Brahman Bishan Das, to destroy sinners, to uphold the rule of dharma. In the words of the Tenth Master:

He who is known as the Kalkin Avatar shall come to destroy all evil, on a Turkish steed as swift as a bird, with naked sword brandished aloft. Radian his presence he shall take his place, like a lion rampant on a mountain peak. Blessed is he who comes from Sambhal, God who shall enter here his sacred dwelling place.<sup>512</sup>

625. When Nihakalank rides forth from the land of the gods<sup>513</sup> then shall the Satiyuga dawn. It will be initiated in the house of a Brahman on the ninth day of the light half of the month of Kattak. Men will be twenty-one cubits tall and each will live for a hundred thousand years. Each man's food will amount to twenty-three maunds. There will be five Vishnu avatars [during the Satiyuga]: the Fish, the Tortoise, the Boar, the Man-Lion, and the Dwarf. [In this era] dharma, truth and virtue will flourish, and evil shall be destroyed. The Satiyuga will last for 1,728,000 [years].<sup>514</sup>

626. The Tretayuga will then begin, initiated in the house of a Khatri on the third day of the light half of the month of Vaisakh. Men will be fourteen cubits tall. The Tretayuga will run for 1,296,000 [years]. Each man's food will amount to three maunds. There will be two avatars, Parasuram and Ram. One part evil will be mixed with three parts virtue.

[627.] Then the Duaparayuga will begin, initiated in the house of a Sudra on the fifteenth day of the dark half of the month of Magh. Men will be seven cubits tall and [each man's] food will amount to twelve seers. Each man will live for a thousand years. Evil and virtue will be equally mixed and there will be two avatars, Krishna and the Buddha. The duration of the yuga will be 864,000 [years].

[628.] The Kaliyuga will then begin, initiated in the house of a Chandan on the thirteenth day of the dark half of the month of Bhadron. Men will be three and a half cubits tall and they will live for a hundred years. Three parts evil will be mixed with one part virtue. There will be one avatar, Nihakalank [or the Kalkin avatar]. The duration of the Kaliyuga will be 432,000 years. These are the four yugas<sup>515</sup> and their [total] duration will be 4,380,000 [human] years.<sup>516</sup> As the Tenth Master has said:

[Men] come and go, carried on by the cycle of yugas.<sup>517</sup>

[629.] When in this manner seventy-two cycles of the four yugas have been completed the reign of one Indra will have run its course. This [period of seventy-two cycles] is called a *manvantar*. There are twenty-eight days and nights of Indra in a [day] of Brahma<sup>518</sup> and Brahma's lifetime lasts for a hundred years. When 590,000 [human years] have elapsed during the course of [a day] of Brahma [the period thus covered] will amount to a single *ghari*<sup>519</sup> of Vishnu. Thus a hundred years of Vishnu [will pass].

630. When 1,200,000 [years] of Vishnu have elapsed it will be but the twinkling of an eye [in terms of a] Rudra [epoch].<sup>520</sup> Joined together these brief instants, *gharīs*, and days [constitute a year, and the period] of Rudra lasts for a hundred [such] years.

631. Eleven Rudra [periods] constitute the twinkling of an eye [in terms of an epoch] of Isar.<sup>521</sup> When these [brief instants are added together to form] days [and eventually] years, [the period] of Isar lasts for a hundred years.

632. Thirty-two Isar [periods] equal a single day and night of Devi Mata.

633. The Devi's [period] lasts for a hundred years.

634. A thousand Devi [periods] constitute a *kalap* (*kalpa*).

635. And what is a *kalap*? It is the fourth dimension (*gun*) of the Formless One, the embodiment of spirit. Behold [what happens in] the twinkling of His eye. As the Granth Sahib says:

He destroys and recreates in the twinkling of an eye. And none can comprehend the mystery.<sup>522</sup>

636. Who can comprehend his infinity?

637. He is boundless, infinite! The Tenth Master has declared:

638. He bears neither symbol nor sign, caste nor lineage...<sup>523</sup>

The Tenth Master is [himself] the offspring of this perfect embodiment of the divine spirit. He is the Perfect One, [immaculately conceived]. How can one recognise him, he who is thus [immaculately] perfect, he whose body derives no element from the flesh of a woman? Everyone else bears on his chest the signs of a woman's breasts.<sup>524</sup> The Perfect One, however, bears no such sign, [nor any of the other signs which mark mere mortals]. His [powerful] arms reach below his knees. He who springs from perfect origins will himself be perfect. Such is [the Tenth Master], the Perfect One. Sants are highly exalted, [but they are not to be compared with the Perfect One].

639. As an obedient follower of the [Perfect] One the Gursikh will not permit his Sikh faith to be compromised by worldly temptations... Hearing about the Guru makes him supremely happy. As the Granth Sahib says:

What, asks Nanak, can I give to him who tells me what the Master has said? Severing my head and offering it as a stool I shall serve him headless, [he who has brought me that most precious of gifts].<sup>525</sup>

640. And what manner of Sikh is he who delivers such a report? Again the Granth Sahib supplies the answer: 'You who have yourself found release, carry me over [to freedom]. He will be a [true] Gursikh, not one of the vicious unruly Sikhs (*raule dā sikh*). How will one recognise the latter? He will be the kind of person who is impervious to the [Guru's] teachings. The Granth Sahib says [of such people]:

The *manamukh* is [as impermeable as] a rock or a block of stone, his contemptible life wasted

in futility. No matter how often [a rock] is immersed in water it will always remain dry within.<sup>526</sup>

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641. It is very difficult to secure birth [as a human]. Having found the [true] Guru do not waste [your precious opportunity] on futile pursuits. The material things of this world - wealth, dominion, wife, friends and sons - are all ephemeral. They come and in due course they go. One enters [this life] with nothing and one leaves with nothing. These [material things and these relationships all] involve obligations and one must take care that in acquiring them one does not subvert one's Sikh faith.

642. The [Guru's] teachings, the Sikh Rahit, and [the discipline of] meditation are the common duty of all. One must hold to the Sikh faith in whatsoever condition one may be placed. Whether one be set in authority, [whether one be consigned] to riches or to poverty, each must keep his future state in mind and for its sake must uphold the Sikh faith and discharge the Rahit. It is the benevolent Sikhs who find release, attained by dwelling in the presence of the eternal Guru (*pūran purakh abināsi*).

643. The Supreme Guru (*vāhagurū*) in his mercy performed that most wondrous deed, the creation of the Panth; and on Chaupa Singh he conferred the gift of understanding [whereby the recording of this rahit-nama was made possible. The original document bears] the signature of Bulaka Singh, the amanuensis<sup>527</sup> appointed with the approval of the Master [Guru Gobind Singh. The present copy of] the rahit-nama was recorded at the instance of Gurbakhsh Singh, son of the Guru's treasurer Dharam Chand the Chhibbar Brahman.<sup>528</sup>

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#### ADDENDUM

*Although the first recension of the Chaupā Singh Rahit-nāmā evidently concluded with the colophon recorded in 643 the GNDU/SRL text also includes a brief three-part addendum. It comprises:*

1. *The Guru's promise to the faithful (644-646)*
2. *Blessing conferred by the Guru on Bhai Mittu and his descendants (647)*
3. *A concluding denunciation of false Sikhs (647).*

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644. During these present times, as in times past and in the future, the Sikh faith is for Gurmukh Sikhs who observe the Rahit. [It is not for the worldly], those who are destined for hell because their concern is the accumulating of wealth. Spending such wealth on useless objects is the way of the proud and self-centred. As the Granth Sahib says:

Only by sinning does one acquire [worldly possessions] and at death none of them can accompany you [into the hereafter].<sup>529</sup>

645. The Guru's Sikhs will never neglect their duty of obedience to the Sikh faith. [The discipline which it enjoins is] the regular observance which the Supreme Guru (*vāhagurū pūran purakh*) requires [of his followers].<sup>530</sup> As the Granth Sahib says:

No one asks for a record [of your deeds] if the Guru has granted forgiveness.<sup>531</sup>

646. And as Bhai Gurdas says:

Hearing that [God] loves bhagats I was sad at heart, but hope revived when I learnt that He restores the sinful. I trembled within when I heard that He knows our inner thoughts, but fear and confusion departed when I learnt that He is merciful to the lowly. Sustained by rain the simmal-tree lives without bearing fruit, yet even [the simmal] will assume the fragrance of sandal-wood<sup>532</sup> when it grows in the land of the sandal-tree.<sup>533</sup> Though my own actions may

not cast me into hell yet shall I crave the protection, conferred by following in your way.<sup>534</sup>

647. The Granth Sahib testifies [to the true Sikh]:

I am eternally heedless and the record [of my deeds] will never earn me release. Giver of forgiveness, Nanak [prays], pardon [my misdeeds] that I may cross over [to freedom].<sup>535</sup>

There were [devout] Sikhs of this kind in former times upon whom the grace of the Guru rested. They who lived pious lives during the time of the first Master, Guru Nanak, won approval [and thus attained release]. Consider Mittu and Malla, Sikh landowners who were delivered into the care of Baba Budha and [there] found happiness. Subsequently Mittu had a son Dayala, and Dayala [in turn] had a son Lal Man.<sup>536</sup> The Gurus showed favour to [Mittu's] family. 'Bhai Mittu,' [promised the Guru], 'your descendants shall be mahants, accepted [as spiritual guides] by the Guru's Sikhs.'

There will be many vicious, unruly impostor Sikhs [during the time of trial. Eventually, however,] they will be reduced to poverty and to begging from Sikhs [who have remained true. For their misdeeds] they will be punished by the [true] Sikhs. As the Tenth Master says:

He who turns away [from the Guru], stripped of all wealth, how can such a Sikh ask for anything?<sup>537</sup> With evil words [these spurious Sikhs] will destroy faith and distract the loyalty of Sikhs who would otherwise remain true. Regard them as non-Sikhs. As the Tenth Master says:

Heedless of the Guru, they speak [words of malice], not of goodness.

Hell must be their ultimate end.<sup>538</sup>

Such will be [the nature and behaviour of] these vicious, unruly Sikhs. They will not accept even the sacred scriptures. Benevolence and sacred duty will find no place amongst them. [Whatever their pretensions they will be spurious and] must be reprobated. The Tenth Master declares:

Let the Sikhs be liberated; non-Sikhs destroyed!<sup>539</sup>

These non-Sikhs will follow no one [preferring rather their own perverse ways. Therefore] put no trust in them.

[By the grace of] the true Name this rahit-nama has been completed.

\* \* \*



## THE NAND LAL RAHIT-NAMA

By the grace of the Eternal One, the True Guru

An account of how the Tenth Master [expounded] the Rahit<sup>540</sup>

Bhai Nand Lal once asked [the Guru]: 'Master, what rituals and duties should Sikhs perform?'

'He who is my Sikh should believe in none save the Khalsa,' answered Guru Gobind Singh. 'He should offer worship only in the presence of the divine Word, [the sacred scripture]. He should not visit tombs or cremation grounds, nor should he believe the teachings of Brahmans, Muslims or Mahants.<sup>541</sup> Believe [only] the teachings of the Guru. And he who is my Sikh should observe no religious ceremony other than [that which is authorised by] the divine Word. [He should specifically renounce the following ceremonies]: head-shaving rituals,<sup>542</sup> reciting the Gayatri, making a water-offering,<sup>543</sup> worshipping an idol. He should never put on a dhoti, nor eat with head uncovered; and he should never sit before one of those bare-headed Brahmans.<sup>544</sup> A Gursikh should avoid such [external] practices, [for] the Guru is spirit.

'He who is my Sikh should never use a razor. Any Sikh of mine who has used a razor and removed his beard is like one who commits incest with his daughter.

'[Take care never to provoke a Sant.] Your objective may be legitimate, but [if you persist in asking you may try his patience and] evoke the kind of curse from him which turns even amrit into poison. [Sants possess divine power.] As Nanak Bedi has declared, the glory of a [true] Sant is plainly manifest and [by the power of God] he achieves that which he wishes to perform. In obedience to the will of God (*paramesar*) he does whatever must be done.'

The Guru declares: 'No Sikh of mine should smoke tobacco, nor should he use it as snuff.<sup>545</sup> Tobacco should be avoided with the same [loathing] as beef.'

The Guru commands: 'My Sikhs must heed my words. He who is inattentive to what I say will not obey [my] commands, whereas he who faithfully heeds them shall find rich fulfilment.

'Wearing the sacred thread is a Hindu custom [and is therefore proscribed for a Sikh of the Khalsa]. The emblems which have been conferred on the Khalsa will make a Sikh easily recognisable amidst a hundred thousand Hindus or a hundred thousand Muslims. How can he conceal himself with a turban on his head, a fine flowing beard, and [uncut] kes?

'To accept a sacred thread from a Brahman who smokes tobacco and eats meat would be a most grievous sin. What difference is there between smoking tobacco and eating beef? They are equally [heinous]. A Brahman,' says the Guru, 'should possess a noble character, not an unworthy one. [He should be] an upright person, not a rascal. This means that he should never commit evil deeds. These would plainly indicate that though he be a Brahman by birth he is a Chandāl<sup>546</sup> in terms of behaviour. What sort of Brahman is he who does not read the Vedas? He is no follower of the Guru. Never accept guidance from such a Brahman. Whoever gives gifts to a Brahman of this kind will be reborn as a dog, for his gift will have been grievously misdirected. It will be put to a corrupt use and the result will be ruinous [for the giver].

'Krishna once told Udhav that keeping an *Ikādasī* fast,<sup>547</sup> feeding a hundred thousand Brahmans, and giving a hundred thousand cows [to a hundred thousand Brahmans together] earn less merit than affectionately feeding a single fellow-disciple. The latter will earn four times the merit [of the former], for a brother in the faith is like the Guru [himself], in that service rendered to a fellow-believer is service to the Master. Guru Nanak has also spoken [to this effect]:

The Guru is the Sikh and the Sikh who inculcates the message [of truth] is the Guru. When the Guru speaks and the believer responds with faith, then shall it be seen that the Guru sets him free.<sup>548</sup>

'He who accepts [another Sikh as] a brother in the faith shall thus grasp the opportunity afforded by human birth to secure release from the round of birth and death.

'People, however, are like sheep. Where one sheep goes there the others follow. Most people do likewise. Evil men who perform religious ceremonies or have worship offered on their behalf achieve nothing but a worldly ritual. [Their piety is futile], for having made a religious offering they proclaim their deed for all to hear. If this is done the effect is nullified. Gursikhs, on the other hand, [follow the practice of] distributing and eating the Guru's prasad<sup>549</sup> together. This they do after first reading the Guru's *Anand*<sup>550</sup> and offering Ardas,<sup>551</sup> accepting it all as the gift of the Guru.

'Ceremonies thus performed achieve complete fulfilment. Whether there be one or many each becomes an [effective] rite, the effects whereof [reach our] forbears<sup>552</sup> and thus produce [their intended] benefit. [Most] people accept and encourage the practice of offering pious gifts because they are like sheep, [following where others lead]. Because they are like sheep they recoil in fear whenever they encounter any difficulty [and run to the Brahmans]. He who is my Sikh will never seek the services of a Brahman. The ceremonies observed by my Panth were ordained by the Satguru, by Akal Purakh.

'If anyone encounters an obstacle [in any endeavour] he should give prasad<sup>553</sup> to five Sikhs. When these five Sikhs have eaten the prasad and recited Ardas his purposes will all be brought to a satisfactory conclusion.

'He who obeys a brother in the faith obeys the Guru; and he who rejects one rejects the Guru.

'All that the Guru says should be accepted as true. He who follows the Guru's teachings shall find rich fulfilment, whereas he who does not accept them will flounder helplessly.<sup>554</sup>

'During the last watch of the night a Sikh should arise, bathe, and after cleaning his teeth he should read both the *Jap* [of Guru Nanak] and the *Jāp* [of Guru Gobind Singh]. He who is unable to read should recite [from memory] two stanzas from both *Japji* and *Jāp*. When dawn breaks he should proceed to wherever a religious assembly (*dīvān*) is being held. There he should prostrate himself and [taking his place in the assembly] listen to [the singing of] the divine Word. He should then go about his daily business. At midday he should wash his feet and hands, and having done so he should read both *Japji* and *Jāp* [again]. An hour before the close of day<sup>555</sup> he should read the *Sodar Rahirās*.<sup>556</sup> Hold the divine Word in loving remembrance throughout the entire twenty-hours of the day. Whoever observes this Rahit shall obtain bliss both in this life and in the hereafter.

On the occasion of a *śrāddh* ceremony prepare the tastiest of food<sup>557</sup> and having done so summon [the local members of] the Khalsa. Read the *Anand*, recite Ardas, and feed the Sikhs [who have assembled at your invitation]. He who does this shall have his offering accepted and the benefit will have been communicated to his forbears.

'Idol worship, [Brahmanical] ritual, wearing the dhoti, and leaving the head bare are duties which were required during past yugas, [not during the present]. During the Kaliyuga the proper duty to observe is that which binds disciple to Guru. Each yuga has its own Veda. For the Kaliyuga it is the *Atharva Veda*. According to the *Atharva Veda* he who [lives in] the Kaliyuga and obeys the word of the Guru shall find rich fulfilment, whereas he who does not obey it will sink [in the Ocean of Existence].

'Freedom [from the cycle of death and rebirth] is not obtained by reading the Shastras, the Vedas, or the Puranas. The ladder which leads to freedom is the divine Name (*nām*). He who reads, hears and repeats the divine Name shall be freed [from the transmigratory round].'

Without the Guru there can be no release though one search the Vedas and the Puranas. 'Hear, O Khalsa,' Gobind Singh declares, 'In the Kaliyuga the divine Name is supreme.'<sup>558</sup>

Anyone who believes in the Brahmans consigns his family to hell. Abandon the Guru to serve Brahman masters<sup>559</sup> and you shall find no resting-place in the hereafter. The Guru has truly said, 'He who reverences Brahman teachers or worships at cenotaphs and cremation grounds shall be separated from me.'

Perform all [approved] ceremonies [punctiliously], for there are many details to be observed if one is a Gurmukh. Accept whatever the Satguru says as the supreme truth. If you do so you shall find rich fulfilment. He who refuses to believe it shall struggle helplessly.

If the Guru wishes, then evil turns to good and good to evil. As he wishes, so he acts. He acts as need dictates and [inexorably the intended result] follows. He who obeys the [Guru's] command shall find the door [to freedom], whereas he who rejects it shall continue to suffer

the torments of rebirth. Glory abundant is [the reward of] obedience.

One day [Guru] Gobind Singh said, 'Trust nothing save the divine Word (*śabad*), for he who bestows his affections on anything other than the divine Word shall be cast into hell. Read the divine Word, hear the divine Word, earn the merit bestowed by the divine Word.

Apart from the divine Word there is nowhere to go. Without the divine Word one suffers fearsome punishment.<sup>560</sup>

The *bāṇī* is the Guru, the Guru the *bāṇī*, and amrit permeates all. When [the Guru] utters *bāṇī* and the believer responds with faith, then shall it be seen that the Guru bears him to freedom.<sup>561</sup>

Guru Gobind Singh has said that Sikhs should follow the path of renunciation while yet remaining householders. A Sikh should never trust a woman, nor should he seek to probe her inner thoughts. Do not cast lecherous eyes on the women<sup>562</sup> of another man's family, for this is a very serious offence. Do not steal another's property. Do not be mean and miserly.

There is medicine for all illnesses, but none for the slanderer. Because he has told lies the slanderer will be struck down in the Master's court. [When, after death, he must stand and give an account of his deeds] he will receive a [sorry] surprise, and when he cries [for mercy] none will listen. Everyone must die; no one lives forever. [Remember this and] do not turn away from the Guru. No one else has paid the deposit [on your posthumous travel] expenses so how can you cross [the Ocean of Existence]? With the assistance which is available from the Court of God secure the deposit [which is gained by fulfilling the requirements] of dharma. The deposit [secured by discharging the obligations] of dharma is earned by service to those who lack food and clothing.

He who puts the spirit of service into actual practice finds happiness in the present, and [in the hereafter] receives it at the divine Court. Learn how to serve both strangers<sup>563</sup> and brothers. Never ask whether one is a Brahman or a Khatri, and accept him whether he be a yogi or a sanyasi. Do not accept them as guests because they wear orange<sup>564</sup> robes and matted hair. [These are not necessary qualifications.]

Serve a brother in the Sikh faith as you would serve the Guru [himself] and treat him with the reverence [you would show the Guru]. Guru Gobind Singh Sodhi has decreed that the merit earned by feeding a brother in the faith is greater than that earned by feeding someone else. Serve him as generously as your wealth permits. The more you serve a brother in the faith the greater the merit you secure.

Let all proclaim: 'Hail to the victory of the Guru!' Hear me Sikhs, sons and brothers! Accept the word of the Satguru as the truth [which brings release] and you shall encounter no obstacle in the divine Court. He who lodges the Satguru's word in his heart shall suffer no impediment when he appears in the divine Court, nor he who receives the Satguru's greeting [when he makes his appearance therein].

The Guru has declared: 'He who is my Sikh will spurn [Brahmanical] ceremonies, [using] a razor, [reciting] the Gayatri, [making] water offerings, and [other such] hypocritical practices.' A Sikh's affections should be directed to nothing save the divine Word of the Guru. To love anything else means consignment to hell.

#### SRL colophon

Cry 'Praise to the Guru', brother. This record<sup>565</sup> is [hereby] concluded with the request that [unintentional] errors and omissions should be pardoned. With the Guru's [gracious] assistance this rahit-nama has been brought to completion.<sup>566</sup> [All praise to] the divine Name which is truth! With the aid of Sri Akal Purakh this book was copied in the town of Jind [and completed there] on the fourteenth day of the light half of the month of Chet, S.1821 (1765 A.C.).<sup>567</sup>

#### GNDU colophon

Cry 'Praise to the Guru', brother. This record is [hereby] concluded with the request that [unintentional] errors and omissions should be pardoned. The entire volume was completed in S.1913 (1856-57 A.C.). It is signed by [the scribe], Harinam Singh Khatri.

## NOTES TO THE ENGLISH TRANSLATION

### ABBREVIATIONS:

AG	Adi Granth.
B40 (Eng)	W. H. McLeod (trans.), <i>The B40 Janam-sākhī</i> . Amritsar, 1980.
BG	Bhai Gurdas, <i>Vārāṇ</i> .
B-n	Kesar Singh Chhibbar, <i>Bansāvalī-nāmā</i> .
ChS	Text of the <i>Chaupā Singh Rahit-nāmā</i> . Numbers following the abbreviation ChS designate sections of the <i>Chaupā Singh Rahit-nāmā</i> text.
Darapaṇ	Sahib Singh, <i>Śrī Gurū Granth Darapaṇ</i> , 10 vols. Jalandhar, 1962-64.
DG	Dasam Granth.
ESC	W. H. McLeod, <i>The Evolution of the Sikh Community</i> . Delhi, 1975; Oxford, 1976.
EST	W. H. McLeod, <i>Early Sikh Tradition: a study of the janam-sākhīs</i> . Oxford, 1980.
GM	Kahn Singh Nabha, <i>Gurumat Māratanḍ</i> , 2 vols. Amritsar, 1962.
GNDU	Guru Nanak Dev University library manuscript no.1018.
GNSR	W. H. McLeod, <i>Gurū Nānak and the Sikh Religion</i> . Oxford, 1968.
GPBS	<i>Guramat Prakāś Bhāg Sanskā</i> . 8th ed. Amritsar, 1952.
KhC	Sikh History Research Department of Khalsa College, Amritsar, manuscript no. SHR 227.
M	<i>Mahālā</i> , the Adi Granth code-word meaning 'Guru'. M1 designates Guru Nanak, M2 designates Guru Angad, etc.
Macauliffe	M. A. Macauliffe, <i>The Sikh Religion</i> , 6 vols. Oxford, 1909.
MK	Kahn Singh Nabha, <i>Gurūśabad Ratanākar Mahān Koś</i> (commonly known as <i>Mahān Koś</i> ). 2nd ed. revised with Addendum. Patiala, 1960.
PrS	Randhir Singh (ed.), <i>Prem Sumārag Granth</i> . Jalandhar, 1965.
PSP	Piara Singh Padam (ed.), <i>Rahit-nāme</i> . Patiala, 1974.
Sabadarath	<i>Sabadārath Śrī Gurū Granth Sāhib Jī</i> . Text and commentary on the Adi Granth, n.p. 1936-41.
SPr	Santokh Singh, <i>Gur Pratāp Suray</i> (the <i>Sūraj Prakāś</i> ). Page numbers refer to Vir Singh's edition <i>Śrī Gur Pratāp Sūraj Granth</i> , Amritsar, 1927-35.
SRL	Sikh Reference Library, Amritsar, manuscript no. 6124.
SRM	<i>Sikh Rahit Maryādā</i> (Punjabi version). Published by the Shiromani Gurdwara Parbandhak Committee, Amritsar, various editions.
TSSS	W. H. McLeod, <i>Textual Sources for the Study of Sikhism</i> . Manchester, 1984.

1. *sākh granth sāhib jī*, 'the testimony of the Granth Sahib'. The rahit-nama attributed to Chaupa Singh is notable for its extensive use of scriptural quotations, most of them drawn from the Adi Granth but also some from the Dasam Granth. These quotations are inserted either as a means of buttressing rahit injunctions or to confer authenticity on narrative passages. The formula *sākh granth sāhib jī* is almost always used to introduce Adi Granth quotations from the works of the first five Gurus whenever such extracts are attached to rahit prescriptions. It is also prefixed to some of the quotations included in the narrative portions of the text. For an Adi Granth quotation from poets other than the Gurus (notably Kabir and Farid) the same formula may be used. In such instances, however, the variant form *sant sākh* or *sant vāk* is more common. Quotations from the Dasam Granth always identify their source by a reference to the tenth Guru or to a



verse-form which recognisably belongs to the Dasam Granth (180). A variety of formulae are used including *pātasāhī 10*, *sākh pātasāhī 10*, and *sākh granth sāhib jī pātasāhī 10*. (As the last of these examples indicates, the term 'Granth Sahib' is applied to the Dasam Granth as well as to the Adi Granth.) A solitary quotation from the works of Bhai Gurdas is introduced with the words *sākh bhāī guradās* (646). In most instances these formulae appear in the English translation as introductory clauses preceding their quotations (e.g. 'As the Granth Sahib says'). Occasionally they follow it as a non-specific attribution. Specific locations are given in footnotes. These are never indicated in the text. A few Adi Granth quotations also appear in the brief *rahit-nama* attributed to Nand Lal. None of these quotations is preceded by an introductory formula.

2. M5, *Gaurī Bāvan Akharī* 44, AG p. 259. The line can be translated in other ways. If the line which follows it is added a more likely translation would be:  
By living one's life in accordance with the infinite Word of the Guru  
one progressively eliminates the disease [of separation from God].  
In Guru Arjan's usage the word *rahit* cannot have borne the eighteenth-century meaning which is assumed by the author of the *rahit-nama*.
3. M1, *Bilāval Aṣṭ* 1 (3), AG p. 831. A better translation would be:  
He who has truth in his *man* lives [a life which reflects] that truth.  
For the meaning of *man* see GNSR, pp. 178-181 and note 181 below.
4. Kabir, *Gaurī* 18 (4), AG p. 327.
5. *gurū kā sikh*, a Sikh of the Guru.
6. Bhika, *Savāie mahale tīje ke* 20, AG pp. 1395-96.
7. *guramukh* : 'one whose face is turned to the Guru', a faithful follower of the Guru. Like Gursikh the word has entered standard English usage in the Punjab and both terms are accordingly used in the translation without italics. The opposite of *guramukh* is *manamukh* : 'one whose face is turned to [his own] *man*', a self-willed person.
8. *kes-dhārī athavā sahaj-dhārī* : whether he be a Sikh of the Khalsa who keeps his beard and hair (*kes*) uncut, or whether he be a devotee of the Guru who does not observe the *rahit* in its full rigour and cuts his hair. The term *sahaj-dhārī* is normally translated 'slow-adopter', i.e. one who is moving towards a full acceptance of the Khalsa discipline but who has not yet proceeded further than an acceptance of Nanak's teachings concerning salvation. A more likely etymology relates the compound to Guru Nanak's characteristic use of the word *sahaj* to designate the ineffable bliss which ultimately results from the disciplined practice of *nām simaran*. If this theory is correct the term *sahaj-dhārī* should be construed, in its broad sense, to mean 'one who accepts the *nām simaran* teachings of Nanak', without any reference to the adoption of the Khalsa discipline. See EST, p. 35n. For the author of the *rahit-nama*, however, it has a more particular meaning. It is characteristically used in contradistinction to *kes-dhārī* and as such signifies its opposite. Whereas *kes-dhārī* means 'one who retains his kes' (with the clear implication that he does so in obedience to the strict Khalsa *rahit*), *sahaj-dhārī* designates one who cuts his hair and who thus falls short of the Khalsa ideal. Such a person is evidently regarded as one who hovers on the Panth's boundaries. At certain points in the *rahit-nama* (such as this reference in 1) he seems clearly to be included within its bounds. Elsewhere, however, the firm insistence on maintenance of the *kes* logically requires his exclusion. The same ambivalence continues to the present day.
9. *pañj isanānā[n]* : the 'five ablutions', washing of hands, feet and mouth. GM pp. 361, 690.

10. *bāñī* (*vāñī*) : sound; speech; precept. In Sikh usage *bāñī* (or *gurabāñī*) designates the utterances of the Gurus and Bhagats recorded in the sacred scriptures (the Adi Granth and Dasam Granth).
11. *hath joṛ kai* : 'bringing the hands together', joining one's palms in the traditional gesture of reverence or respect. The term is commonly (and inaccurately) translated as 'with folded hands'.
12. The word *aradās* is the Punjabi form of the Persian '*arz-dāsh*', 'a written petition'. The Punjabi version has developed two distinctive meanings. Used in its ordinary, general sense it means a deferential request. In Sikh tradition the verb *aradās karanā* is commonly used to express the act of laying a petition before the Guru, and the Gurus themselves used it as a form of address to Akal Purakh. GM, pp. 36-37. At some stage during the eighteenth century, however, *aradās* assumed a more specific meaning in Sikh usage. There developed the convention of prefacing requests for divine assistance with the invocation to *Chandī dī Vār* (DG p. 119), an introduction which calls to mind the grace and virtues of the first nine Gurus (TSSS, p. 103). To this was added a similar reference to the tenth Guru and the supplemented invocation came to be known as *Ardas* in a particular sense.  
In its earlier form *Ardas* seems to have comprised only the supplemented *Chandī dī Vār* invocation. See Attar Singh of Bhadaur, *The Rayhit Nama of Pralad Rai &c.* (Lahore, 1876), Nand Lal section, p. 5n. This portion remains mandatory in the modern version and together with the two concluding lines it is the only portion of *Ardas* which is unalterable. In the modern *Ardas*, however, a lengthy sequel follows the standard invocation. There exists a generally agreed standard text for this sequel, most of it comprising a review of the past trials and triumphs of the Panth (SRM, pp. 11-13). Although personal intercessions are commonly introduced towards the end of the prayer the agreed text is normally followed for all that precedes and follows.  
The two meanings of the word *aradās* are quite clear and normally it is possible to distinguish whether the general or the particular sense is intended. In the *ChS* text, however, it is not always possible to determine the word's intended sense with complete certainty. There can be no doubt that most of its few appearances are to be read as references to the offering of prayer. What is not clear is whether or not such prayer should follow a standard format. The contexts in which the word appears do, however, favour the possibility of formal prayer and it has therefore been included in the English translation as '*Ardas*', not as 'prayer' or 'petition'. The word appears in sections 1, 108, and thrice in the Nand Lal section. For examples of the general usage see 49, 573, 604, 609.  
During the time of Ranjit Singh (perhaps earlier) the term temporarily acquired a third meaning. For Ranjit Singh's administration *aradās* could mean a monetary contribution to the ruler (Indu Banga, *The Agrarian System of the Sikhs*, New Delhi, 1978, p. 159n.).
13. The *dharamasālā*, cult centre of the early Panth, was a building or room used for worship, congregational assembly, discourse (*kathā*), the singing of devotional songs (*kīratān*), or any other religious purpose (B40 (Eng), p. 82n). The term evidently held its own throughout the period of the Gurus, but during the eighteenth and nineteenth centuries it gradually gave way to *guradwārā* (anglicised as 'gurdwara'). The custodian of a *dharamsala* was called a *dharamsālā*. See also note 135.
14. *sādh saṅgat* : 'an assembly of the pious'.
15. *mathā tekaṇā* : 'to place the forehead [on the ground]', to prostrate oneself by going down on hands and knees, and from that position touching the ground with one's forehead.

16. *dharam kī krit kare, jehī vāhagurū devai* : 'whatever dharma occupation may be conferred by the Guru (*vāhagurū*)'. This injunction incorporates the conventional understanding of dharma (Pbi. *dharam*) as a specific occupation and range of duties associated with a particular caste. One's caste is divinely conferred, and with it the occupation which one should pursue. For a discussion of the term *vāhagurū* see the Introduction, pp.47-48.

17. M1, *Sāraṅg kī vār* 22:1, AG p. 1245.

18. *rahurās sodar* (usually *sodar rahirās* or simply *rahirās*). The general term *rahirās*, literally 'straight path', now bears the meaning 'supplicatory prayer'. The specific title *sodar* designates the shabad by Guru Nanak in *Āsā* raga which begins with the words *so daru*. *Sodar rahirās* is the group of shabads which together constitute the evening liturgy, so called because the group begins with Nanak's *Āsā* shabad. The liturgy is daily sung by devout Sikhs as night falls.

A comparison of this *rahit-nama* reference with modern practice indicates that the modern form of the liturgy retains at least two basic features of its eighteenth-century precursor. The first is that the selection of shabads begins with the *Āsā* shabad which gives the liturgy its name. The second is that it has always been sung as an evening service. (The actual hour is specified in the Nand Lal section.) The original content is not clear, however, nor is the pattern of development which intervenes between this reference from the mid-eighteenth century and the fixing of a modern standard form.

In the *Adi Granth* the shabad *Sodar* heads a bracket of five shabads which seem plainly to have constituted a liturgical order by the time the scripture was compiled in 1603-04. They appear as a cluster in the introductory portion of the *Adi Granth*, together with other individual items and similar clusters. The introductory portion of the *Adi Granth* comprises the following:

- i. The *Mūl Mantra* (AG, p.1)
- ii. Guru Nanak's *Japji* (pp.1-8)
- iii. The *Sodar* group of five shabads (pp.8-10)
- iv. The *So Purakh* group of four shabads (pp.10-12)
- v. The *Sohilā* group of five shabads (pp.12-13)

The fact that the *Sodar* group appears in this form seems plainly to confirm that it had already emerged as a liturgical order by the beginning of the seventeenth century and there is no reason to doubt that it was, then as now, an evening order.

This, however, leaves some features of *Sodar Rahirās* still unclear. Some of these emerge from a comparison of the order currently in use with that which was evidently followed a century ago. The current liturgy comprises the following:

- Sodar*
- i. M1, *Āsā* 1, AG pp. 8-9, 347-48.
- ii. M1, *Āsā* 1, AG pp. 9, 348-49
- iii. M1, *Āsā* 2, AG pp. 9-10, 349
- iv. M4, *Gūjarī* 1, AG pp. 10, 492
- v. M5, *Gūjarī* 1, AG pp. 10, 495
- So Purakh*
- vi. M4, *Āsā* 2, AG pp. 10-11, 348
- vii. M4, *Āsā* 53, AG pp.11-12, 365
- viii. M1, *Āsā* 29, AG pp. 12, 357
- ix. M5, *Āsā* 29, AG pp. 12, 378

[Miscellaneous]

- x. *Benatī Chaupāī*, DG pp. 1386-88
- xi. M10, *Savayyā* and *Doharā*, DG p. 254
- xii. M3, *Rāmakaṭī Anand*, stanzas 1-5 and 40, AG pp. 917, 922
- xiii. M5, *Mundāvāṇī* and shalok, AG p.1429.

- SRM, p. 11

This may be compared with the selection listed by Attar Singh of Bhadaur in *The Rayhit Nama of Pralad Rai &c.* (Lahore, 1876), p. 4 of the Nand Lal section, note \*:

- i. Verses from the Asawar [*Āsā di Var*]
- ii. Soodrasa [*Sodar*]
- iii. Chaupai
- iv. Dhore [*Dohare*], Bachitr Natak, Akal-ustat or glory to God; and several stanzas from the Ramayana
- v. Anand
- vi. Mandawani by Guru Arjan
- vii. The prayers in the 1st paragraph of the history of Bhagwati [the invocation at the beginning of *Chandī di Vār*, DG p. 119]
- viii. A benediction upon all gurus and temples.

The first issue pointed up by this comparison is the presence of material in the Attar Singh version which is not to be found in the modern order. Items 7 and 8 of the Attar Singh version are obviously the introductory portion of *Ardas* (see above note 12), and the fact that they should have been recited as a part of *Rahirās* scarcely constitutes a discrepancy. The same cannot be said for the *Rāmāyana* stanzas, but they can safely be treated as a latter-day excrescence. The principal problem concerns the *Āsā di Vār* extract. Although this is omitted from the SRM list it is included in Vir Singh's text of *Rahirās* where it is identified as shalok 1 of pauri 12 (AG p. 469). Vir Singh (ed.), *Pañj granthī saṭk* (Amritsar, 1966), pp. 73-75. According to Vir Singh its inclusion derives from 'early practice' (*purāṇan mariyādā*). Ibid., p. 73n. This leaves its actual introduction clear while indicating the possibility of growth since the original framing of the *Rahirās* order.

The same uncertainty must attach to the *So Purakh* and miscellaneous sections, particularly to the latter. Although neither the *ChS* reference nor Attar Singh's list mention the inclusion of the *So Purakh* shabads it seems likely that they were a part of the liturgy from its inception. Their inclusion in the introductory portion of the *Adi Granth* testifies to a liturgical intention; and their placement between the *Sodar* early-evening order and the *Sohilā* late-evening order supports the traditional view that they are in fact a part of the former. There is, moreover, no reference in the *janam-sakhi* or *rahit-nama* literature which suggests a separate usage. The fact that the *So Purakh* group is distinguished in the *Adi Granth* text from the *Sodar* sequence may conceivably indicate that a separate usage was envisaged by Guru Arjan when he compiled the scripture. If so, there is no indication of what this intention might have been, nor of actual fulfilment of any such intention.

19. *kathā kīratan gobind charachā kare sunē*. The word *kathā* means 'exposition' or 'homily'. Normally it will consist of a hermeneutical discourse on some passage from scripture, but it may also include the relating of a story (with appropriate commentary) from the *janam-sakhis* or traditional Sikh history. In a general sense *kīratan* means the singing of religious songs. Sikh usage explicitly limits it to the singing of *gurabāṇī* (compositions by the Gurus or other works recorded in the *Adi Granth*).

20. Farid, *Śalok* 112, AG p.1384.

21. *bīṛī kare*. The word *bīṛī*, which normally means a preparation of betel leaf and areca nut (otherwise known as *pān*), here means a dental-stick. *Dictionary of the Punjabi*

Language (Lodiana, 1854), p.342.

22. *PSP*, p. 71, specifies only *thandhe pānī* (cold water). For a description of current Punjabi attitudes concerning pollution derived from sexual functions see Paul Hershman, 'Virgin and Mother', in Ioan Lewis (ed.), *Symbols and Sentiments: cross-cultural studies in symbolism* (London, 1977), pp.269-92, especially pp.271-73.

23. M2, *Vār Mājh* 18:1, AG p. 146.

24. *pañjī melī*. The usual form is *pañj mel*. This is the first of two lists of reprobates given in *ChS*. The second appears in section 31.

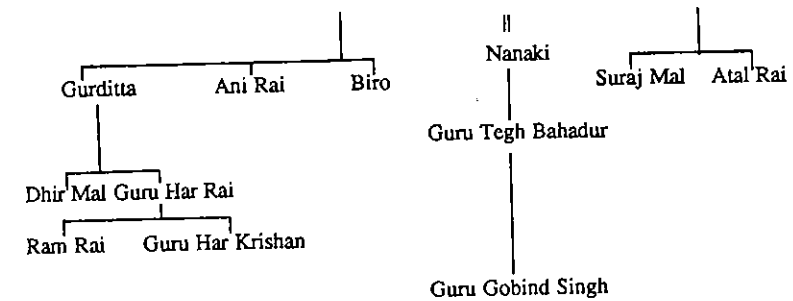
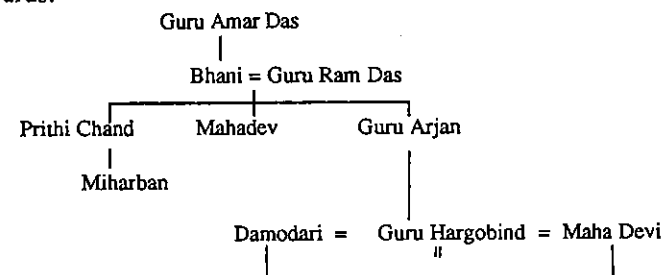
25. The first three of the *pañj mel* (the five reprobate groups) as listed by *ChS* comprise the followers of three unsuccessful contenders for the title of Guru, all of them members of the Sodhi family and close relatives of the legitimate incumbents.

i. The Minas were the followers of Prithi Chand and, in turn, of his son and successor Miharban. Prithi Chand, the eldest of the three sons of Guru Ram Das (1574-81), was passed over by his father in favour of the youngest son, Arjan (1581-1606). Those who gave their allegiance to Prithi Chand and his successors were stigmatized Minas, or unscrupulous rogues, by the adherents of Guru Arjan's line. See section 248 and *EST*, p.33.

ii. Ram Rai (1646-1687) was the elder of Guru Har Rai's two sons. While still a child he was despatched to Delhi, evidently to act as a surety on his father's behalf. According to Sikh tradition he forfeited the right to succeed his father as eighth Guru by the answer which he gave in response to a question from the Emperor Aurangzeb. He was (so tradition relates) to explain Guru Nanak's apparently insulting reference to the making of earthenware pots from the dust of deceased Muslims (*miṭṭī musalamān*). Ram Rai assured the emperor that the correct reading was actually *miṭṭī beṭmān*, 'the dust of the faithless deceased'. Although it seems unlikely that this incident (if in fact it occurred) could alone account for the disinheriting of Ram Rai it may nevertheless be accurate to the extent that it crystallizes in a single anecdote a general truth concerning the relationship between Ram Rai and the Mughal emperor. Whatever the reason, Ram Rai was certainly deprived of the legitimate succession. Granted a jagir in the Dun valley by Aurangzeb he withdrew there and established the *derā* which was to develop into the city of Dehra Dun. His followers came to be known as Ram Raias. *MK*, pp.775-76.

iii. Dhir Mal (b.1627) was the elder son of Baba Gurditta. The fact that his father had been the eldest son of Guru Hargobind would have provided him with a right to the succession had a tradition of primogeniture been established. The office of Guru had indeed become hereditary in the line of male descent from Guru Ram Das, but not necessarily through the eldest son. Dhir Mal's younger brother, Har Rai, was chosen by his grandfather as the seventh Guru, leaving Dhir Mal as an unsuccessful and disaffected claimant. According to tradition Dhir Mal held the original manuscript copy of Guru Arjan's *Adi Granth* and *ChS* briefly records the story concerning Guru Gobind Singh's unsuccessful attempt to obtain it from his grandson (176). The followers of Dhir Mal were known as Dhirmalias.

*MK*, pp.198-99, 775, indicates the following pattern of descent from the third and fourth Gurus:



The two remaining groups to be reprobated by the Guru's loyal Sikhs are, according to *ChS*:

iv. The Masands (*mel masand*).

v. Those who acknowledge the authority of the Masands (*mel masandī*). The word *masand* is evidently a corrupted version of the Arabic *masnad*, 'throne' or 'one who sits on a throne' (*MK*, p. 698). In early Sikh usage it was used as a title to designate the surrogates appointed by the Gurus to exercise delegated authority within specific geographical areas. The duties of a masand certainly included the collecting of *dasavandh* (the 'tenth' or votive offering which Sikhs were expected to render to the Guru) and presumably extended to a more general leading and shepherding of a local sangat or group of sangats. The origin of the office is obscure, traced by some to the time of the third Guru (Khushwant Singh, *A History of the Sikhs*, vol. 1, p. 53) and by others to that of the fourth Guru (*MK*, p.698; Macauliffe ii.271). Their subsequent history is also obscure. It is, however, evident that they acquired an increasing independence during the course of the seventeenth century and that this growing sense of self-importance eventually amounted to a dangerous disloyalty. Sikh traditions are unanimous in ascribing this view to Guru Gobind Singh.

It appears that it was the insolent disobedience of the masands which brought the word *khālsā* into prominence. The 'Khalsa' or 'royal domain' comprised those Sikhs who, by reason of geographical proximity, owed their allegiance directly to the Guru without need of a masand as intermediary. Having decided that the masands were no longer trustworthy Guru Gobind Singh evidently instructed his Sikhs to renounce their intermediate allegiance to disloyal masands and transfer it (together with their *dasavandh*) to the Khalsa. Authority previously exercised by individual masands was thereafter to be corporately assumed by sangats. J. S. Grewal, *From Guru Nanak to Maharaja Ranjit Singh* (Amritsar, 1972), pp.60-61. J. S. Grewal and S. S. Bal, *Guru Gobind Singh* (Chandigarh, 1967), pp.113-115, 128-29. For other *ChS* references to the masands and their iniquities see 35, 184-88, 590. For an explicit definition of *masandia* (*mel masandī*), see *PrS*, p.91.

Although the identity of the *pañj mel* varies there appears to be universal agreement that the masands are to be numbered amongst them. The *PSP* text follows this rule and also agrees with *ChS* (and with dominant tradition) in naming the Minas and the Ram Raias. The Dhirmalias and Masandias are, however, omitted. According to *PSP*, p.71, the *pañj mel* comprised: i. the Minas; ii. the Ram Raias; iii. those who kill female infants (*kurī-mār*); iv. those who observe the head-shaving ritual (*bhadaṇī*); v. the Masands. Sainapati, writing in 1741, refers to the execrated groups as simply 'the five', but implies that they are to be distinguished from the heinous *siragum* or 'hair-cutters' by mentioning the latter in the preceding line (*Srī Gur Sobhā*, 5:19:135). The two *ChS* lists evidently follow soon after this early non-specific reference, well in advance of the versions which are provided towards the middle of the nineteenth century by Ratan Singh Bhangu and Santokh Singh. According to Ratan Singh the five comprised Minas, Masands, those who kill female infants (*kurī-mār*), Ram Raias, and *naṛī-mār* or users of the hookah, i.e. smokers (*Prāchīn Panth Prakāś*, Amritsar, 1962, p.44). Santokh Singh agrees with this list apart from the *naṛī-mār* who are displaced by the Dhirmalias (*SPr*, rut 3, *ansū* 35; Vir Singh edition, pp.50-57).

The question of which groups constituted the *pañj mel* was, like all important features of the Rahit, scrutinised during the period of the Singh Sabha movement. The result appears in *Guramat Prakāś Bhāg Sanskāra*, the rahit-nama issued by the Chief Khalsa Diwan in 1915. In this compendium the *pañj mel* are listed as: i. the Minas; ii. the Masands; iii. the Dhirmalias; iv. those who are *siragum*; v. the Ram Raias. *GPBS*, pp. 26-27. Kahn Singh Nabha predictably agrees with this list and defines a *siragum* as 'one who having accepted *amrit* [viz. one who has been initiated as a member of the Khalsa] subsequently cuts his hair' (*GM*, p.350). To these five groups the Singh Sabha reformers added three more. Loyal members of the Khalsa were also forbidden to fraternise with hookah-users (*naṛī mār*), those who kill female infants (*kuṛī-mār*), and any who slander the Gurus (*gur-nindak*). *GPBS*, p.27.

*Sikh Rahit Maryādā*, the rahit-nama issued by the S.G.P.C. in 1950, makes no reference to the *pañj mel*. It does, however, include in its initiation rubric a list of 'transgressors' (*tanakhāhīe*). The first item in a list of seven *tanakhāhīe* reads:

They who associate with Minas, Masands, Dhirmalias, Ram Raias and other such enemies of the Panth are transgressors, as are they who associate with smokers, killers of female infants, and [initiated Sikhs] who cut their hair (*siragum*).

- SRM, p.37

26. Depraved leaders produce depraved disciples.
27. M3, *Vār Bihāgare* 16:1, *AG* p. 554. The writer is not necessarily correct in treating this quotation as a proof text which denounces the use of intoxicating liquor. It appears more likely that Guru Amar Das is referring to wine in a metaphorical sense. He writes of *jhūṭhā madu*, the 'wine of falsehood' which clouds a man's understanding and thus blinds him to the truth of God.
28. *PSP*, pp. 71-72. These three injunctions, which do not appear in the *GNDU/SRL* text, have evidently been interpolated as they disrupt the numbering sequence of these texts.
29. 'True is the divine Name ! Praise to the Guru !'
30. Kabir, *Gonḍ*, 11, *AG* p. 873.
31. The English word 'touch' has been deliberately chosen because it bears a dual connotation and because the purport of the injunction seems to imply both meanings. The term used in the *SRL* text (*judh nā kare*) could be translated as 'harm' and as such would come closer to the literal meaning. As Piara Singh Padam indicates, however, the context of this particular injunction seems clearly to be warfare conducted against Muslims with the implied opportunity to seize and violate women (*PSP*, Introduction p.28). The injury done to women in such circumstances would be a specifically sexual harm and the translation here adopted is intended to imply both physical assault and sexual contact. Kahn Singh confirms this interpretation. The term *turakaṇṭī nāl yudh* is, he states, a Khalsa idiom meaning *musalamānī bhogaṇṭī*, 'sexual intercourse with a Muslim woman' (*GM*, p. 358).  
The variant reading *saṅg* given in the *GNDU* and *PSP* texts sustains the sexual connotation while eliminating the narrow warfare context (*GNDU*, f. 6b; *PSP* p.72). According to this variant reading all association with Muslim women is proscribed. Piara Singh Padam, citing Santokh Singh's *Sūraj Prakāś* as support, suggests that the sense of the injunction should derive from a tradition concerning Guru Gobind Singh. Confronted by a claim that Muslim women should be seized as a retaliatory measure, the Guru is said to have responded with a firm denial (*ibid.*). The passage from *Sūraj Prakāś* which provides the basis for this interpretation (*SPr*, *rut* 6, *ansū* 20:18-19, Vir Singh edition, p.5815) is actually a part of Santokh Singh's version of the *Sau Sākhīān*. Attar Singh's translation of the *Sau Sākhīān* exclusively declares with reference to this incident that

sexual contact with Muslim women is to be avoided because it is polluting. (Attar Singh, *Sakhee Book*, Benares, 1873, sakhee 32, pp.66-67.) In other words, the intention of the proscription is not primarily to afford protection to defenceless Muslim women, although this must necessarily be a result. The purpose of the prohibition is that the male Sikh should be protected against pollution.

Kahn Singh Nabha offers another explanation for the injunction. At the time it was enunciated, he suggests, most prostitutes were Muslim women, with the result that the terms *musallī* (a Muslim woman of the sweeper caste) and *turakaṇṭī* (any Muslim woman) were used synonymously to mean 'courtesan'. This indicates, he claims, that the prohibition is actually directed against sexual intercourse with any woman other than one's wife and may thus be summarised as a ban on adultery. (*GM*, p.546n. *Guramat Sudhākar*, p. 307n. See also *GPBS*, p.26.) The argument is, however, strained and the anti-Muslim context of the injunction makes it clear that the prohibition is specifically directed against sexual intercourse with Muslim women whatever their status or occupation. It is clearly a part of the wider condemnation of polluting contact with all Muslims.

32. *Pakhayān Charitra* 405:396, *DG* p. 1387. The word *malechh* normally designates a Muslim in traditional Sikh terminology. The import of the quotation in this context is plainly an exhortation to destroy Muslims. The quotation is taken from the portion of *Pakhayan Charitra* known as *Benaṭī Chaupāī*. See *TSSS*, pp. 99-100. For the pre-Muslim understanding of *malechh* see Romila Thapar, 'The image of the early barbarian in early India' in *Comparative Studies in Society and History* 13 (1971), pp.408-436.
33. *par-istrīā[n] dā saṅg na kare*. This could mean 'nor should he consort with another's women', without necessarily implying sexual contact and both the *GNDU* and *PSP* copyists affirm this non-sexual sense by using the words *par-istrīān dī saṅgati nā baiṭhe* (*GNDU*, f. 7a; *PSP*, p. 72). Normally, however, *istrī dā saṅg karanā* means 'sexual intercourse with a woman' as the *PSP* copyist makes clear on two earlier occasions (*PSP*, pp. 71, 72).
34. *PSP*: 'Have nothing to do with those who smoke (*naṛī-mār*) or slay female babies.' The *naṛī* is the stem of the hookah. The death of a female baby could be effected by pressing her face into the placenta so that she suffocated in her mother's blood. Ved Mehta, *Daddyji* (London, 1972), p. 12.
35. M3, *Āsā Paṭṭī* 6, *AG* p.435.
36. *PSP*: *naṛī-mārān*, smokers.
37. In its strict sense *monā* designates a male who has undergone ritual shaving of the head. Cf. *bhadaṇa* (80 and note 108). Modern usage applies the word to any Sikh who cuts his hair.
38. *hath joṛāe*. Maya Singh, *The Panjabi Dictionary* (Lahore, 1895), p. 437.
39. *charanā[n] dī pāhul*. The relationship between a guru and his disciple has commonly been symbolised by a ritual use of water, sanctified by contact with the guru's foot (*charan* pl. *charanān*). Two terms which are used to denote this custom are *charanān dā jal* and *charan-āmrit*. Cf. section 60. In practice the sanctifying process is effected by merely touching the water with a toe. It does not require total immersion of the foot, much less the kind of detergent operation implied by the common translation 'foot-wash'. Water thus sanctified by the master is then drunk by the disciple as a token of his submission. The term *charan dī pāhul* indicates that the administering of the drink is to be understood as an initiation ritual. The instructions which follow in section 16 specify that

the water which is to be used for this purpose should be sanctified not by contact with the foot of a living Guru but by contact with a lectern supporting the scriptural Guru. Elsewhere, however, a ritual is prescribed for newly-born babies which requires that water mixed with raw sugar should be touched by the feet of five Sikhs before it is given as an initiatory drink. See sections 60 and 88.

The actual status of the *charan dī pāhul* initiation rite as prescribed in *ChS* is not entirely clear. What it does not denote is initiation into the Khalsa. This is effected only by *khaṇḍe dī pāhul*, the administering of water which has been stirred with a *khaṇḍā* (two-edged sword). See sections 61, 90, 178-82. The *charan dī pāhul* rite was evidently understood to signify a form of preliminary admission to the Panth, serving only as a threshold to full-fledged membership of the Khalsa. As such it seems plainly to be a relic of earlier pre-Khalsa practice, doomed to ultimate extinction as the *khaṇḍā* rite progressively assumed exclusive authority.

Kahn Singh declares the *charan* rite to be the pre-Khalsa form of panthic initiation automatically abolished by the institution of *khaṇḍe dī pāhul* (*GM*, p.78). This evidently represents a simplified interpretation, telescoping into a single event a process which actually extended over many decades.

40. For Guru Nanak's *Japī* and Guru Amar Das' *Anand* see notes 18, 359. Modern usage normally appends the honorific *Sāhib* to each title, thus indicating the particular reverence which the two works are traditionally accorded. In each case the five prescribed stanzas were presumably the first five. This would certainly have been the practice in the case of *Anand Sāhib*. The portion of this composition which is sung as a part of the approved marriage service in use today (*Anand kāraj*) comprises the first five and the fortieth stanzas (*AG* pp. 917, 922). As this *ChS* rubric indicates, the practice of singing or reciting these stanzas as an integral part of the Sikh marriage ceremony has a lengthy pedigree. The convention was, however, widely abandoned during the first half of the nineteenth century, possibly earlier. Restoration of *Anand kāraj* as the only order approved for Sikh marriages was a major concern of the Singh Sabha movement. The Singh Sabha campaign eventually issued in the Anand Marriage Act of 1909.
- For the precise order to be followed when celebrating a marriage according to the Anand rite see *SRM*, pp. 25-28. Abbreviated accounts are to be found in Jogendra Singh, *Sikh Ceremonies* (Bombay, 1941), pp. 10-19; and Surinder Singh Johar, *Handbook on Sikhism* (Delhi, 1977), pp. 146-47. For a discussion of the claim that the Anand rite derives from a precedent set by the Nirankari sect from 1855 onwards see John C.B. Webster, *The Nirankari Sikhs* (Delhi, 1979), pp. 16-18. See also *TSSS*, pp. 81-82, 117-20.
41. According to *PSP*, p.73, the initiates should be given the sweetened water to drink.
42. M2, *Vār Mājh* 22:2, *AG* p. 148. The line is an obscure one. Other translations are possible.
43. The Kes-dhari Sikh should wash his hair only with water which has been taken straight from a well. It should not be filtered through a cloth. The *PSP* version reads: 'A Gursikh should never pour on his hair or beard water from a barber's bowl.' *PSP*, p.73.
44. *jagat dā gurū*: 'Guru of the World', a highly exalted title which one might expect for Guru Nanak but scarcely for any religious preceptor of the post-Guru period regardless of how distinguished he might be. It presumably refers to the kind of teacher who today would be known as a sant.
45. *sikhā[ñ] pāso[ñ] hath jurāe*: '[He should go] to the Sikhs and have them join their palms.' The reference is to the reverent joining of palms in supplication to the Guru. In this context it invokes the custom whereby the members of a sangat stand with palms joined while a particular individual makes a personal petition.

46. *sevā*. The concept of *sevā* is closely associated with the dharamsala or gurdwara. *Sevā* may be rendered in money, in the giving of appropriate articles or commodities (such as food for the langar), or in labour. The latter variety of *sevā* might consist of reading the sacred scriptures, waving a fan, serving food in the langar, washing utensils or cleaning the premises.

47. M4, *Gaurī Guāreri* 41 (1), *AG* p. 164.

48. M1, *Āsā Aṣṭ* 15:(4), *AG* p. 419. The quotation has been mistakenly attributed to a Sant (i.e. Bhagat).

49. M3, *Surplus Shaloks* 1, *AG* p. 1413.

50. M1, *Surplus Shaloks* 17, *AG* p. 1411.

51. M1, *Vār Āsā* 16:2, *AG* p. 471

52. *turak*.

53. *jogī*. This probably refers to yogis of the Nath tradition, prominently represented by the janam-sakhis as powerful rivals of Baba Nanak. They are also known as Kanphat yogis. *EST*, pp.66-70; *B40* (*Eng*), pp.91ff., 132ff., 193, 208ff.

54. Shamsheer Singh Ashok construes *pagalathā* to mean 'he from whom the turban [of self-respect] has been removed, viz. a disreputable person'. *Gurū khālse de rahit-nāme* (cyclostyled document, Amritsar, 1979), p.4n.

55. *sirakuthā*. A Pothohari term which designates a person who for religious reasons shaves a portion of the scalp leaving the remainder intact. It is, however, possible that it refers to a sect of Jains who plucked their hair out by the root and were known as *sirakuthā*. *MK*, p.149. Cf. *AG* p.150. It is also possible that it refers to the shaving of the head in a more general sense and, as such, is intended to designate all sanyasis who adopt the practice. In conjunction with the two terms which precede it and the three which follow it *sirakuthā* would thus become a general condemnation of all who adopt an ascetic way of life.

56. *liṭān*. Presumably from *laṭā*, 'having matted hair'.

57. *dhūrān*, from *dhūr* or (*dhūl*), 'dust'.

58. Prior to the arrival of Europeans in the Punjab a *ṭopī* (cap, hat or helmet) normally distinguished the wearer as a Muslim. A *ṭopī-vālā* was specifically a Mughal, particularly a Mughal soldier (cf. 384-85). The word used in section 31 is *ṭopān*. As one of a list of spurious teachers it can hardly designate a Mughal soldier and it is unlikely to mean simply 'Muslim' as this category is evidently covered by the first in the list (*turak*). 'Muslim faqir' is perhaps the strongest possibility, one which receives some support from janam-sakhi usage. When the janam-sakhis wish to represent Baba Nanak as an ascetic they sometimes include a *ṭop* or *ṭopī* in his inventory of garments (cf. *B40* (*Eng*), pp.109, 184) and illustrations from the eighteenth and nineteenth centuries commonly depict him wearing head-coverings which are plainly intended to be *ṭop* or *ṭopī*. The adoption of the Khalsa ban on hair-cutting ensured that for Singhs of the Khalsa the only possible head-covering would be a turban.

59. *gaddān*, 'those who sit on gaddis'. The term *gaddī*, 'throne' or 'seat of authority', designates the status or office of any who exercise superior jurisdiction, whether worldly or spiritual. It could, for example, refer to the office held by the mahant of a *math* or to



the position of the religious leader who today would be called a sant. Within the Khalsa only the Guru can occupy a gaddi and all who lay claims to one ought therefore to be spurned. It is possible that this particular reference is intended to reinforce the condemnation of masands (see note 25). It is also possible that *gaddiān* may be a cognate form of *gadāi*, 'begging', and that it should thus be translated as 'sadhus who beg'. In place of *gaddiān* the PSP text has *brāhman* (PSP, p.74).

60. The place where the *pujārī* discharges his responsibilities is not specified, nor is it indicated for the *adhakārī* who is briefly mentioned in section 33. It seems clear, however, that both terms must be intended to designate the functionary who is charged with the worship and maintenance of a dharamsala or gurdwara (the person who today would be called a granthi). A third term (*dharamasālīā*) is introduced in section 46 as a synonym for *adhakārī*, and in sections 69-72 this third option is accorded an emphasis which suggests that of the three possibilities 'dharamsalia' is the title preferred by the ChS compiler. In a strict sense *pujārī* is inappropriate as it implies the notion of a Brahman officiant performing the idol-worshipping rituals of a Hindu temple. Such a notion would surely be anathema to a devout Sikh. It is obviously used in a loose sense to designate a dharamsala custodian (much as the English word 'priest' is often used to designate religious functionaries who expressly disclaim sacerdotal functions). This should not suggest, however, that the word *pūjā* (worship) lacks specific meaning for the ChS compiler. In section 41 he insistently enjoins *pūjā* of the sword; and in section 109 the Sikh returning from travel is urged to offer thanksgiving *pūjā* at his dharamsala.
61. He should show his respect for their sacred forbears by performing all services without normal perquisites or reward. The obvious beneficiaries would be members of the Bedi *got* who trace their descent from Guru Nanak, and members of the Sodhi *got* descended from Guru Ram Das or any of the subsequent Gurus who produced lineages. It could also refer to Trehan Khatri claiming descent from Guru Angad or to Bhalla Khatri tracing their ancestry to Guru Amar Das. See also 107.
62. M5, *Vār Gauṛī* 39:2, AG p.315.
63. Kabir, *Sorath* 9, AG p.656.
64. *bhāī*, 'Brother', a simple title of great reverence which traditionally has been conferred on Sikhs of acknowledged piety and learning. Amongst those who have received the title are Bhai Gurdas, Bhai Nand Lal, and Bhai Mani Singh. The title continues to be used today with its strong sense of respect still intact, two twentieth century examples being Bhai Vir Singh and Bhai Kahn Singh Nabha. A secondary usage has, however, developed in modern times whereby ragis (professional singers of kirtan) are commonly known by the same title. When applied to ragis it loses much of its traditional veneration and may even be used in a mildly pejorative sense.
65. *mahant*, 'superior', designates the head of a religious establishment such as a Nath *derā* or an Udasi *akhārā*. Its reputation has, for modern Sikhs, been tarnished beyond redemption, for it was the title applied to the hereditary proprietors of gurdwaras who became such a scandal to the Sikh community during the early years of the twentieth century. From this ChS reference it appears (from its association with the indubitably respectable 'Bhai') that 'Mahant' may have been an acceptable title within the Panth. In both instances, however, they were titles which could only be conferred, never assumed.
66. M5, *Gauṛī Sukhamanī* 12(3), AG p.278.
67. M1, *Vār Āsā* 17:1, AG p.472. In the AG context the fence (*dalāl*) is normally identified as the Brahman who acts as a go-between in conducting a *śrādh* ceremony. *Sabadārath*, p.472, n.15. *Darapan*, III.674.

68. M5, *Dhanāsarī* 23(3), AG p.676.

69. M5, *Bārah Māhā Mājh* 9, AG p.135.

70. Namdev, *Sāraṅg* 3, AG p.1252.

71. *asthān gurū ke*, 'the place [or shrine] of the Guru'.

72. *sirī sāhib*, the sword of a Khalsa Sikh. GM, p.351.

73. M1, *Vār Āsā* 5, AG p.465.

74. M1, *Vār Mājh* 20:2, AG p.147.

75. In ChS the word *prasād* sometimes means 'ordinary food'. Here, however, the reference is evidently to the sacramental food *karāh prasād* or 'food prepared in a *karāh*', the *karāh* being a large shallow iron receptacle used for boiling confectionery and other food. Karah prasad is a sweet preparation comprising equal parts of coarsely refined wheat flour (*āṭā*), clarified butter (*ghī*) and sugar, with water added. For the method of preparation see Jogendra Singh, *Sikh Ceremonies* (Bombay, 1941), pp.95-96. It is distributed in gurdwaras and following such rites as *akhand pāth*, Khalsa baptism, and the Anand wedding ceremony. The actual origins of the practice remain a mystery, except insofar as the giving of *prasād* has, since time immemorial, been associated with Hindu temple worship. The distinctive connection with an iron utensil suggests that the Sikh *karāh* variety of *prasād* probably developed as a Khalsa ritual and should thus be traced no further back than the early eighteenth century. There is, however, a reference in Bhai Gurdas's first *vār* (BG 1:36) which may indicate that the practice dates from the sixteenth century.

76. The *phul*, viz. whatever remains of finger-bones and toe-bones following cremation. MK, p. 613.

77. *hari-saru*, 'the Water of Hari'. MK, p.198.

78. *kathā* : oral commentary on sacred scripture or the narrating of pious anecdotes. *Kīrtan* : corporate singing of devotional songs. The *kathā* and *kīrtan* should continue for as many days as the family of the deceased can afford to provide hospitality to the relatives who come to mourn.

79. *bhog*, lit. 'pleasure' (esp. sexual pleasure), sexual intercourse, consummation. In Sikh usage the term also designates the ceremonial concluding of a complete reading of the Guru Granth Sahib. The ChS compiler uses it only in its religious sense, preferring *saṅg* and *nār-bhet* for sexual intercourse. In addition to complete readings of the Adi Granth he also uses it when referring to completed recitations of *Japī Sāhib* (25). A complete reading may be performed in one of three ways: i) An *akhand pāth*, or 'unbroken reading'. This requires a relay of readers who, working in shifts, complete a reading without intermission. The task takes approximately forty-eight hours and like all complete readings concludes with a formal *bhog*. ii) A sequence of intermittent readings timed to conclude at the end of a pre-determined period. The most common form is the *sapatāhik pāth*, a complete reading of the Guru Granth Sahib spread over seven days. This style may be adopted for much longer periods. A reading may, for example, be extended over a complete year with the *bhog* timed to fall on a child's birthday, a spouse's death anniversary, etc. iii) The *sādhāran pāth*, or 'ordinary reading'. This has no pre-ordained date for its *bhog* and no required frequency for its instalments.

In this particular instance the compiler obviously has in mind a reading of the second

- type. His instructions enjoin the family of the deceased to determine in advance how many days of hospitality they can afford; to divide the Granth Sahib into an equivalent number of sections; and to read one section each day until the reading has been completed. The *bhog* ceremony should then be held, after which the guests will disperse. The modern *bhog* ceremony is conducted in the following manner. If guests are to be present they are invited to assemble immediately before the projected time for completion. The actual reading concludes with either the *Rāgamālā* or (for those who dispute the authenticity of the *Rāgamālā*) Guru Arjan's *Mundāvānī*, the work which immediately precedes it on the last page of the *Adi Granth*. The *Anand Sāhib* is then read, *Ardas* is recited, and the ceremony finally terminates with a distribution of *karah prasad* to all who are present (SRM, p.20). This, however, is not the procedure prescribed in *ChS*. According to section 141 a complete reading should conclude with *Japī Sāhib*.
80. *jathā sakat sikhān de hath dhuāe*, lit. 'cause as many Sikhs as possible to wash their hands'.
  81. A Hindu ceremony performed annually on behalf of deceased forbears, the purpose being to assist their passage to Paradise or to whatever destination has been determined by their *karma*. The rite includes an offering of food to assembled relatives and Brahmans. The *ChS* compiler notes that if the deceased was a Sikh the distribution to Brahmans should be replaced by a general distribution to the Sikhs who are present. Because of its specifically Hindu nature the Singh Sabha reformers, fortified by oblique criticisms in the scriptures, mounted a successful attack on observance of the custom by Sikhs. (N.G.Barrier, *The Sikhs and their Literature*, pp.26-27. *GM*, pp.472, 479. *SRM*, p.30.) The Nand Lal section suggests, however, that the *śrādh* must have been generally accepted in the eighteenth century Panth (*GNDU*, ff.200b, 202b-203a; *SRL*, ff.99b-100a, 101a). This likelihood is supported by the *B40 Janam-sākhī*. See *B40 (Eng)*, pp.235ff.
  82. *sarakāro[n]*, 'from government [funds]'.
  83. This refers to the practice of vowing to make payment (in cash or kind) of a specified amount, or to perform a promised task or penance, if a particular petition is granted by the Guru. Such petitions might include the birth of a son or the averting of some impending disaster. A famous example from Sikh hagiography is the story of Makhan Shah, the merchant who vowed during a storm at sea to give the Guru five hundred gold mohurs if he should be spared.
  84. Kabir, *Āsā* 16, *AG* p.479.
  85. *M4, Var Gauṛī M4* 15:1, *AG* p.308.
  86. *M5, Bhairau* 34, *AG* p.1145. The same words are also incorporated within a longer line from Guru Arjan's *Āsā* 41, *AG* p.381.
  87. [*viśavās*]-*ghāṭī*: killer [of trust].
  88. The traditional *gurātī* is a potion prepared from raw sugar and other ingredients which is ritually administered to an infant immediately after its birth (*MK*, p.318). The initiatory water is to be *charan dā jal* prepared in accordance with the *charan-āmrit* ('foot-nectar') ritual (see note 39). For the eighteenth century Khalsa the sanctifying role is to be discharged by *pañj piāre* (five Sikhs in good standing) and the water administered as a birth ritual.
  89. *khaṇḍe dī pāhul*. See note 39.
  90. *sutak* or *sūtak*: the forty-day period of ritual uncleanness which a woman undergoes after giving birth. This reference, together with the injunction to administer sword-baptism to infants, is omitted by *PSP*. If the *PSP* version (p.77) is accepted the translation will read: 'If he is to be brought up a Kes-dhari his hair should be left uncut from birth.' This accords better with other injunctions which appear in sections 88 and 90.
  91. The intended meaning may perhaps be: 'wash [the child's hair] with curds.' Cf. 92, 335, 391, 482.
  92. *M1, Vār Sāraṅg* 20:1, *AG* p.1245.
  93. Sikhs owe their allegiance exclusively to the Guru and to the Guru's Panth.
  94. Possibly a corrupt version of *M5, Goṇḍ* 8(1) and 9(2), *AG* p.864.
  95. *M1, Āsā* 25, *AG* p.356.
  96. *tambol* or *tamol*, lit. a betel leaf but used to designate gifts of clothing or cash bestowed by relatives and friends at the time of marriage. *MK*, p.432.
  97. *paḡarī*, 'turban'. At the *paḡarī* ceremony following a man's death the elder son is invested with a turban and formally charged with the responsibilities incumbent on him as his father's heir and successor.
  98. *M5, Vār Jaitasarī* 14, *AG* p.709.
  99. The custodian of a dharamsala responsible for arranging and leading its worship (corresponding to the modern granthi). See notes 13, 60.
  100. *grihast*. The dharamsalia must be either a life-long celibate or a married man who has separated himself from his family in the interests of his religious vocation.
  101. *vaṇḍ khāe*: one who shares his food with others.
  102. *M5, Gūjarī vār* 3, *AG* p.518.
  103. *M1, Vār Bihāgaṛe* 20:1, *AG* p.556.
  104. This injunction seems to suggest that the title of Pir might conceivably be applied to a Sikh. For masand, see note 25.
  105. *M1, Vār Rāmakaṭī* 14:1, *AG* p.954. The first line of the couplet has been inadvertently omitted:  
The Pandavas weep; they have become common labourers.
  106. *gur ke sikh musadī jo sirakār turakā[ñ] dī vichi haiñ. musadī* (Arabic *mutasaddī*): a clerk, low-ranking accountant or administrative officer. The word has been construed literally because of the subsequent reference to *sirakār turakā[ñ] dī*. In 1849, however, J.D.Cunningham reported in his *History of the Sikhs* that the *musadīs* constituted a class 'composed of devotees of the Muhammadan religion who have adopted the "Jap" of Nanak as their rule of faith'. He adds: 'The Musaddis are further said to have fixed abodes in the countries westward of the Indies.' (Loc.cit., Delhi, 1955, p.349.)
  107. *GNDU* and *SRL* both have *ik trihu binā*. The first word should probably be *ihu*. If *ik* is correct the sentence could perhaps be translated as 'other than one woman' (*trihu* can



- mean either 'three' or 'woman'). The sentence might then be construed as the first of four (not three) prohibitions, freely translated as: 'Taking more than one wife.' This is, however, unlikely. The *PSP* reading includes *ik* (*PSP* p.78), but the wording of the complete *PSP* injunction makes it clear that the unforgivable violations of the *Rahit* number only three.
108. *bhadhanā* (*bhadanā*). Strictly the shaving of the head as in the Hindu puberty rite or in preparation for a Hindu funeral. The use of the word in this context suggests, however, that it may have been used by eighteenth century Sikhs to designate any serious violation of the ban on hair-cutting. Whereas Muslim rulers would never require the formal shaving of heads they might well insist that their servants (particularly those of high rank) should have their beards cut in order to weed out potentially dangerous Sikhs. This was in fact done during the time of Banda's uprising. Muzaffar Alam, 'Sikh uprisings under Banda Bahadur, 1708-1715', *Studies in History* 1.2 (1979), p.207. If in this context *bhadanā* (or *bhadanā*) means hair-cutting of any kind it presumably bears the same meaning wherever it occurs in the *ChS* text. Cf. *monā*, note 37. In the Nand Lal section *bhadan* seems to bear the traditional sense of shaving the head (*GNDU* f.196a, *SRL* f.97a).
109. *bikhiā*: 'poison'. Etymologically the word derives from the Sanskrit *viṣaya*, a sense object (of which there are traditionally five), worldly or sensual enjoyment, an object of pleasure or lust. In *AG* usage *bikhiā* and *bikh* characteristically mean anything which deludes or confuses clarity of perception. This may include alcohol or poison. Cf. *AG* pp.328, 330, 892, 937, 1200, 1352. In later Punjabi usage *bikhiā* is increasingly used to mean tobacco. It is difficult to determine precisely when it acquired this specific sense, but it appears to be as old as the Khalsa abhorrence of tobacco. There seems to be little doubt that this is the exclusive meaning of the word whenever it is used in *ChS*. See also *GM* p.362; *GPBS* p.27. The Nand Lal section uses *tamākū*, the Spanish word of American Indian origin which presumably reached the Punjab via Arabic and/or Persian (*GNDU* ff.197a, 198a; *SRL* ff.98a-b).
110. This injunction is also recorded in the *Bansāvalī-nāmā*. Kesar Singh Chhibbar, however, adds a fourth item to the list of unpardonable sins: associating with any of the *pañj mel* (*B-n* 10: 356-58).
111. [*a*]ghorī, a member of the Aghor panth. Aghoris were Saivite mendicants distinguished by their decrepit clothing and by their willingness to consume the filthiest of food, including excrement and human carrion. As a receptacle for food and drink Aghoris commonly used a human skull. *MK*, p.33.
112. The *SRL* version translates as: 'Gursikhs should show no sympathy towards transgressors of the *Rahit* who worship at tombs and sepulchres (*marīe*). See 137.
113. *M4*, *Āsā* 54, *AG* p.366.
114. *hukāī*: one who smokes a hookah.
115. *yār*: a wanton person (male or female); adulterer; fornicator.
116. *M1*, *Vār Sāraṅg* 7:1, *AG* p.1240.
117. *M3*, *Gaurī Bairāganī* 27(5), *AG* p.233.
118. *guramantar*. This is presumably the same as *sat nām mantar*, the mantra of the Khalsa which is imparted to the neophyte at the time of initiation (90). The mantra may have comprised nothing more than the sanctified expression *sat nām* (True Name), or it may have been a longer formula incorporating the term, e.g. *sat nām vāh gurū*. Trumpp claimed that the 'ground mantra' was *sat akāl srī gurū* (E.Trumpp, *The Adi Granth*, London, 1877, p.cxi). The mantra was evidently to be regularly repeated as a devotional exercise and used as a pious ejaculation. This assumes, of course, that the mantra consisted of a single word or a brief phrase. Writing in the late nineteenth century, however, Gian Singh identified the *guramantar* as the first five stanzas of *Japī Sāhib* (idem, *Tavārīkh Gurū Khālsā*, Part I, Patiala, 1970, p.860).
119. *M5*, *Śalok Sahaskritī* 33, *AG* pp.1356-57. The *ChS* version differs substantially from the *AG* text.
120. *jur*: the topknot which the male Sikh forms by tying his long hair in a knotted bunch on the crown of his head.
121. *vāhigurūjī kā khālsā vāh[i]gurūjī kā fate[h]*.
122. *sat nām mantar*. See above note 118.
123. *bhaṇḍ bhagatīā*. *bhaṇḍ* (*bhāṇḍ*): an itinerant entertainer, buffoon, mimic. *bhagatīā*: a professional dancer.
124. *M4*, *Devagandhārī* 6, *AG* p.528.
125. *M5*, *Gaurī Bāvan Akharī* 27, *AG* p.255.
126. *M4*, *Vār Gaurī* 9:2, *AG* p.304.
127. *M1*, *Vār Malār* 21, *AG* p.1288.
128. In the *Adi Granth māyā* signifies the corrupt and corrupting world with all its snares, seductively presented to man as permanent and incorruptible and thus masquerading as ultimate truth (*GNSR* pp.185-7, 243). In *ChS*, however, it means simply money, filthy lucre.
129. *M1*, *Mārū Solāhe* 9(13), *AG* p.1029.
130. The word *kāṇā* is used in two distinct metaphorical senses in addition to its literal meaning of 'having only one eye'. The literal meaning obviously applies to the reference in section 122 listing features which disqualify a man from administering the Khalsa rite of initiation. The more obvious of the metaphorical usages is the meaning which must here be attached to the proper method of distributing food, viz. without partiality (*kāṇā na hovaī*). The other metaphorical sense derives from a line in the *Adi Granth* by Namdev (*AG* p.875):
- hindū annā turakū kāṇā.*  
The Hindu is blind, the Muslim one-eyed.
- The term thus applied to the Muslim came to be used as a synonym for Muslim (*MK*, p.237; *GM*, p.352).
131. See 107 and note 61.
132. *M5*, *Dhanāsarī* 24, *AG* p.677.
133. See note 60.
134. Guru Nanak explicitly declares that visiting tiraths is a futile exercise (*GNSR* pp.210-11, 213). It is, however, made clear in a subsequent injunction in section 121 that the

compiler has in mind destinations which are very different from the traditional Hindu tiraths. Sikhs who proceed on pilgrimage should only visit 'places associated with the Gurus'. It is evident that the compiler is prepared to retain traditional Hindu terminology, but with distinctively Sikh meanings. Another example is *pūjārī* (see note 60).

135. The word *guraduārā* (anglicized as 'gurdwara') is here used in a sense which clearly implies a meaning different from that of *dharamasālā*. The local centre for assembly and worship was the *dharamasālā* (see note 13). The *guraduārā* on the other hand was evidently a special place which one visited on pilgrimage in the manner that one visited a tirath. This suggests a distinction between the two terms. The distinction is, however, limited to this particular context. It marks an early stage in a complementary transfer, one which progressively restricted the meaning of *dharamasālā* while simultaneously enlarging the sense of *guraduārā*.

Within the Sikh tradition *dharamasālā* was originally used to designate the structure in which a local sangat gathered for congregational singing (*kīratān*) and religious discourse (*kathā*). The term *gurū duārā*, on the other hand, referred not to a particular place or building but to the grace of the Guru, understood as the mythical 'voice' of God. Guru Amar Das uses it in this sense in *Sirī Rāgu* 17-50, AG p.33:

*devaṅ-vāle kai hathi dāti hai gurū duārāi pāi*

The gift [of salvation] is from the [divine] Giver and is obtained through the Guru (*gurū-duārāi*).

Although this was plainly the Adi Granth sense of the term it was soon to undergo change. Places associated with the Gurus acquired particular sanctity and as such imparted a special blessing. In this way the single word *guraduārā* evidently came to be applied to Sikh places of pilgrimage (locations which are today marked by the so-called 'historic' gurdwaras).

Meanwhile circumstances were preparing for the shift in meaning which was to dislodge *dharamasālā*. Two developments eventually produced this change. The first was the attribution of the Guru's authority to the Adi Granth. When the sacred scripture received the role and status of Guru it *ipso facto* became the means whereby grace was communicated *gurū duārā*. The second development was the practice of installing copies of the sacred scripture in dharamsalas. This meant that the means of grace and guidance was now located within the sangat's place of assembly. The place of assembly, formerly a *dharamasālā*, thus became known as a *guraduārā*.

The varying *ChS* usage of both *dharamasālā* and *guraduārā* indicates that the two terms were in transition during the mid-eighteenth century, each retaining an earlier sense yet perceptibly moving towards its modern meaning. Whereas in sections 1 and 3 *dharamasālā* designates the sangat's place of assembly, the sense explicitly stated in 144 is that of a hospice maintained for travellers. It is thus shifting from the cult-centre itself to an appendage of the cult-centre. This it does in response to the presence of the sacred scripture. The intermediate phase which effectively produces this change is also represented in the *ChS* text. References in 132 and 498 specifically note the presence of the Granth Sahib within the dharamsala, and mention of prostration in 559 clearly implies it.

Meanwhile *guraduārā* is moving into its place. In 111 and 112 it bears the restrictive meaning corresponding to *tirath*. The usage in 416, however, renders it synonymous with the early meaning of *dharamasālā*. In this latter instance it evidently applied to the regular gathering-place of the sangat and as such acquired its normal modern meaning.

136. M1, *Japjī* 21, AG p. 4.
137. This injunction is very difficult to construe. The translation is uncertain.
138. Sections 113-115 (*GNDU* ff. 11a-12a, *SRL* ff. 21b-22b) have been recorded out of place. They belong with the apocalyptic material which begins with section 569. This is clear from their distinctive language (particularly the verb forms), from their subject

matter, and from their use of the withering term *raule dā sikh*. These sections do not appear in the *PSP* text.

139. M1, *Vār Mājh* 21:1, AG p. 147.
140. M1, *Gaurī Bairāgaṇī* 18:3, AG p. 229.
141. M1, *Vār Āsā* 12, AG p. 470.
142. M1, *Āsā* 36, AG p. 359.
143. M1, *Sirī Rāgu* 4, AG p.15.
144. *rajak ghāṭ*: the bank of a stream or edge of a tank where dhobis (*rajak*) wash clothes.
145. *tate pāso*, viz. *turak pāsoṅ*, 'from a Muslim'. *PSP*, p. 85n.
146. *jis daiā vich vighan nikale*: lit. 'the kind of compassion which produces obstacles'.
147. *udāsī*, 'solitude'. The word implies withdrawal from worldly concerns. It is used by the *Purāṭan* janam-sakhis to describe the travels of Guru Nanak (*EST*, pp. 30, 110-11, 179), which indicates that these journeys were originally perceived as 'withdrawals'. The strong emphasis on a missionary purpose is evidently a later interpretation. The word *udāsī* is also used to designate the sect of Sikh ascetics who claim descent from Guru Nanak's son Sirī Chand (*EST*, p.35; *B40 (Eng)*, p. 96).
148. Farid, *Śalok* 129, AG p. 1384.
149. M10, *Kriṣaṇ āvatār* 2489, DG p. 570.
150. *GNDU* adds: 'Do not engage in discourse with any who are disposed to argue' (f. 35a).
151. *chaṇḍāl*: the offspring of promiscuous intercourse between a Shudra man and a Brahman woman; an outcaste; a sweeper.
152. *Chaṇḍī charitra ukati bilās* 146, DG p. 88.
153. M1, *Vār Mārū* 1:1, AG pp. 1086-87.
154. *Ibid.*, p. 1087.
155. Source not identified. Not in AG or DG.
156. BG XXXIV.2.
157. M1, *Vār Āsā* 15, AG p. 471.
158. M4, *Vār Gaurī* 8:2, AG p. 303.
159. M1, *Vār Āsā* 5:2, AG p. 465.
160. M1, *Dakhaṇī Oahkār* 4, AG p. 930.
161. M3, *Vār Bilāval* 1:2, AG p. 849. This injunction is not quite as puritanical as the English translation may suggest. In a semi-literate society, without access to mass-produced printing, songs normally assume the sexually suggestive function which

in much of the modern world is covered by printed text, illustrations, cinema, and television. When the rahit-nama writer warns his readers and hearers against the *ras* ('flavour') of worldly music he almost certainly has its sexual associations in mind.

162. *sākhī*: an anecdote concerning Guru Nanak; a story from a janam-sakhi.
163. M3, *Rāmakaṭī Anand* 24, AG p. 920.
164. M5, *Āsā* 62, AG p. 386.
165. See note 18.
166. *mathā ṭeḱe*. The action indicated by the common expression *mathā ṭeḱaṇā*, 'to place the forehead', involves crouching on one's hands and knees and touching the ground with one's forehead as a gesture of reverence and submission. Elsewhere in the English translation it is rendered 'to prostrate oneself'.
167. *pārasu bheṭie*, 'touched by the *pāras*', is presumably a quotation from the Adi Granth. The words occur in Guru Amar Das' *Prabhāṭī Bibhās* 1(10), AG p.1346. The *pāras* is the legendary philosopher's stone which turns any base metal which it touches into gold.
168. Kabir, *Śalok* 156, AG p. 1372.
169. *vāhagurū jī kī fate[h]*. See above note 121 for the complete form. Whereas the complete form was clearly regarded as mandatory in the order for baptism (90, 181) this abbreviated form was evidently to be used as a benediction (as in this instance) and as a greeting (150-51, 363). There is, however, disagreement concerning this shortened form. The PSP text records a specific prohibition of its usage (PSP, p. 97).
170. Farid, *Śalok* 95, AG p. 1382.
171. Lit. 'The Guru is his, he is the Guru's.'
172. *kasabī*: lit. 'one who works for wages'. The usual connotation is 'prostitute'. It appears to have been included in this injunction by mistake. The PSP version is *pakhaṇḱī*, 'hypocrite'.
173. *gor* (tomb), *maṛī* (shrine of a deceased Hindu), *qabar* (tomb). A *maṛī* differs from the Muslim *gor* or *qabar* in that the body of the deceased will have been cremated and the structure thus neither contains nor covers a corpse. Such cenotaphs are often to be found at cremation grounds and the word *maṛī* is commonly used to designate the actual cremation ground rather than commemorative cenotaphs. In modern usage the latter is normally called a *samādhi*. For relevant AG and DG texts see GM, p. 758.
174. 33 *Savayye* 1, DG p. 712.
175. M5, *Sāraṅg* 113, AG p. 1226.
176. M5, *Sāraṅg* 13, AG p. 1206.
177. M5, *Āsā* 43, AG p. 381.
178. M5, *Gaurī Sukhamanī* 5(7), AG p. 269.
179. A minor variant in the SRL text, although almost certainly an error, suggests an intriguing alternative meaning. The GNDU and PSP versions both conclude the injunction with the

three final words of the shalok by Guru Angad which has been placed at the end of *Japī Sāhib* (AG, p. 8). In place of *chhuṭī* the SRL had *chhaṭī* and thus concluded with *keṭī chhaṭī nālī*. The word *keṭī* can mean *nīsān*, 'symbol'; and *chhaṭī* (modern form *chharī*) means 'stick'. Assisted by a certain measure of translator's licence one might arguably construe *keṭī chhaṭī nālī* to mean that the writer is instructing his readers to conclude each reading of the Granth Sahib 'with a symbol made with a [marking]-stick'. This could be taken to mean the practice of inscribing an auspicious symbol (such as a swastika) on one of the blank folios at the end of an Adi Granth manuscript after completing an unbroken reading (*akhaṇḱ pāṭh*) of that particular manuscript. The actual completing of a reading of the entire scripture is called the *bhog* (see above note 79) and the commemorative symbols are thus known as *bhog* marks. An example of this practice is provided by the superb manuscript copy of the Adi Granth held by the British Library (BL MS. Or. 1125).

Such an interpretation would, however, be far-fetched. The point is worth noting only because it draws attention to the absence of *bhog*-marking instructions in the *Chaupā Singh Rahit-nāmā*. References to the practice of performing *akhaṇḱ pāṭh* are also conspicuous by their absence.

180. *vāh gurū, vāh gurū*.
181. *man* (*manas*): the human faculty combining the mind, heart, and soul of conventional Western usage; the psyche (GNSR, pp.178-81).
182. M5, *Bilāval* 58, AG p.815.
183. Lit. 'five, seven, ten or a hundred Sikh households'.
184. M1, *Dhanāsarī* 7, AG p.662. Sahib Singh, *Srī Gurū Granth Sāhib Darapan*, vol.5, p.13, interprets this line as follows: 'That *man* is declared to be trustworthy in which purity resides.'
185. M5, *Bilāval* 88, AG pp.821-22. The 'five demons' are the five evil impulses (lust, anger, covetousness, attachment, and pride). GNSR, pp.184-85.
186. M5, *Sūhī* 54, AG p.749. The compiler neglects to quote Guru Arjan's *Sūhī* 42, p.745, which also refers to the kes.
187. M1, *Rāmakaṭī Aṣṭ* 7(3), AG p.906. The AG version reads: 'When Yama, rushing [in], seizes you by the kes and strikes you, falling unconscious you disappear into the jaws of Death.'
188. M5, *Gūjarī Dupade* 20, AG p.500. The AG version reads: 'To wipe the feet of [your] slaves with my kes is my dearest desire.'
189. Kabir, *Gonḱ* 2, AG p.870.
190. Kabir, *Śalok* 25, AG p.1365.
191. M10, *Akāl Ustat* 252, DG p.35.
192. There now follows a series of brief aphorisms, almost all of them expressed in a simple three-word form. The style is distinctively different from that normally used for recording Rahit injunctions in *ChS*.
193. *deg*: cauldron, cooking-pot. In eighteenth century usage the *deg* symbolizes the *laṅgar*, the kitchen attached to every dharamsala or gurdwara. The *langar* itself symbolizes the

- generosity of the Guru bestowed on a commensal society.
194. See note 75.
195. *purī, purīā* : a small bag or packet made from leaf or paper.
196. See 516.
197. M2, *Vār Sūhī* 7:3, AG p.787.
198. *SRL*, f.43b.
199. *PSP* p.93.
200. *srī akāl purakh* : the Timeless One, God.
201. *pūran purakh* : the Perfected One, Guru Gobind Singh.
202. This description of the sixth Guru is a free translation of the term *teg deg de dhanī*, 'the blessed one of the sword and cooking-pot'.
203. According to Puranic cosmography the world comprised a series of concentric *dvīpa* or 'continents' (normally computed as seven), with Jambudvīpa situated at the very centre of the system. Jambudvīpa was itself divided into nine *varṣa* or 'regions'. Bharat-varṣa (India) lay at the outer extremity and Mount Sumeru (or Mount Meru) at the very centre. Between the regions lay mountain ranges, the first of them being the Himalayas. The name Hem Kund (also Hem Kunt and Hem Kut), 'golden-peaked', was variously applied to two of Jambudvīpa's prominent features. It was the name attached to the second of the dividing mountain ranges, the one separating the second *varṣa* (Kinnar) from the third; and it was also applied to Mount Sumeru which was believed to consist of solid gold.
- The tradition that Guru Gobind Singh had performed austerities on Hem Kund in a previous incarnation derives from *Bachitra Nāṭak*, attributed to the Guru himself.
- And now my own story I tell,  
How from rigorous austerities I was summoned by God;  
Called from the heights of Hem Kunt  
Where the seven peaks so grandly pierce the sky.
- Bachitra Nāṭak* 6:1, DG p.54
- It is difficult to tell whether this reference in *Bachitra Nāṭak* points to Mount Sumeru or to the Hem Kund range of mountains. Whereas the singular form *hem kunṭ parabat* in the third line implies a single mountain, the 'seven peaks' (*sapat-srīṅg*) of the fourth line seems better suited to the latter possibility. For the *ChS* narrator, however, its meaning is clear. Hem Kund is identified with Mount Sumeru and it was thus on the mountain of gold at the centre of the universe that the tenth Guru performed his austerities before taking birth as the son of Guru Tegh Bahadur. Mount Sumeru also figures prominently in the *janam-sakhis* (*EST*, p.145; *B40* (Eng), p.91).
204. *sammāt 1718 māg de mahīne krisan pakh thit satamī ravivār*, corresponding to 31 January 1662. There is considerable controversy concerning Guru Gobind Singh's date of birth, though most sources agree that it took place in S.1723 (1666 A.C.). The strongest contender is *Poh sudi* 7, S.1723, corresponding to 22 December 1666. (Grewal and Bal, *Guru Gobind Singh*, Chandigarh, 1967, p.30; *MK*, p.321; Macauliffe iv.358).
205. *Magh vadī* 7, S.1718, was a Friday.

206. *madra des* : the Punjab. Madra Des has been variously identified as the area between the Beas and Jhelum rivers; between the Beas and the Chenab; and between the Satluj and the Ravi (*MK*, p.709).
207. *khiḍāvē* : one who is employed to supervise and entertain a small child.
208. The *Bansāvalī-nāmā*, 10:6-7, claims that the Guru was taught Gurmukhi by Harijas Rai, another member of the Chhibbar Brahman family.
209. A script very similar to Gurmukhi which was used for bookkeeping and accounting records. The script was used for many of the inscriptions which appear on the Pahari paintings of the period mid-seventeenth to early nineteenth centuries. It survived in the Punjab Hills well into the nineteenth century, but was eventually abandoned (W.G.Archer, *Indian Paintings from the Punjab Hills*, London, New York and Delhi, 1973, vol.1, p.xxxi). It is difficult to determine when it disappeared from the plains, partly because its use was private and partly because its similarity to Gurmukhi presumably permitted an imperceptible process of assimilation. For an example, see Archer, vol.2, pp.139, 151. *PSP* omits Takri but expands the reference to Gurmukhi (*PSP*, p.87).
210. *PSP* : *śāstrī*, viz. Deva-nagari. *PSP*, p.88.
211. Kirpa Ram Datt, a Brahman from Matan in Kashmir, was a first cousin of Chaupa Singh. His mother was the sister of Chaupa Singh's father. He served both the ninth and tenth Gurus as scribe and translator, and was killed at the Battle of Chamkaur (Piara Singh Padam, *Srī Gurū Gobind Singh jū de darabārī ratan*, Patiala, 1976, pp.79-80). See Introduction, p.16.
212. The first of Guru Gobind Singh's three marriages was to Jito, daughter of Bhikhia Khatri of Lahore. The generally accepted date of the marriage is 23 Har, S.1734 (7 July 1677), a year and eight months after the execution of Guru Tegh Bahadur (*MK*, p.393; Grewal and Bal, op.cit., p.51).
213. The son of Chaupa Singh's nephew Hardayal (Piara Singh Padam, op. cit., p.88). See Introduction, p.16.
214. *bāṅk* : a dagger with a curved blade; *paṭā* : a long, broad, two-edged sword; *phul-hathā* : cudgelling.
215. The *ChS* narrative offers two accounts of the arrest and execution of Guru Tegh Bahadur (159-167, 265). Although the second account is much briefer than the first it supplies two details which are missing from its predecessor. The first is its claim that the reason for the Guru's arrest was a charge laid by his hostile relative Dhir Mal. The second is that the Guru set out to travel to Delhi in secret, but was arrested following an incident in a village where his attendant had been sent to bring water. This incident is related in clearer detail by Kesar Singh Chhibbar in the *Bansāvalī-nāmā* 9:64ff.
- Although the version offered by *ChS* and the *Bansāvalī-nāmā* is very different from the traditional account of the arrest of Guru Tegh Bahadur (see for example Macauliffe iv.371ff.), its substantial accuracy receives support from the principal sources now used for reconstructing the events of the Guru's life and death (the *Bhaṭṭ vāhīs* and the *Pāndhā vāhīs*). See Fauja Singh and G.S.Talib, *Guru Tegh Bahadur* (Patiala, 1975), pp.xiii, 90ff. Two features deserve to be noted. The first is the close connection linking the *ChS* and *Bansāvalī-nāmā* narratives. It is at once obvious that they derive from a common source. The second feature, writ large in the two related narratives, is their concern to magnify the status and reputation of the Chhibbar Brahmins. See Introduction, pp.18, 45-46.

216. Guru Tegh Bahadur's first arrest and summons to Delhi took place in 1665. Fauja Singh and G.S.Talib, op. cit., p.44.
217. The concern of the two Chhibbar narratives (*ChS* and *B-n*) to vaunt the Chhibbar reputation is well illustrated by their emphasis on the roles of Mati Das and Sati Das during the events leading to the execution of Guru Tegh Bahadur. The brothers Mati Das and Sati Das were the sons of a Chhibbar Brahman who is variously named Hira Nand and Hira Mal (Fauja Singh and G.S.Talib, op. cit., pp.100, 101). Mati Das, the elder, was the Guru's divan, and Sati Das was his cook. The Chhibbar narratives are evidently correct in claiming that the two brothers were executed with their master. They mislead, however, in implying that the two Chhibbars were the only Sikhs to stand by the Guru and share in his death (ibid. p.97). For their place in the Chhibbar family tree see the Introduction, p.16.
218. Thursday, 11 November 1675.
219. M10, *Bachitra Nāṭak* 5:15-16, *DG* p.54.
220. *sucham karake* : 'keeping it undefiled'.
221. *dui gharī pakkī tīk* : 'for two complete *gharīs*'. A *gharī* is equivalent to twenty-four minutes.
222. *hari-sar*. See note 77.
223. According to Hindu custom the Garuda Purana is read during funeral ceremonies. In place of *garar purān* the *PSP* text has *sanskritī salokā[n]*, viz. the *Salok Sahaskritī* which are recorded near the end of the Adi Granth (*AG* pp.1353ff; *PSP*, p.89).
224. *braham bhoj jag* : a ritual feast (*yajanā*, *yagya*, *jag*) at which Brahmins are fed.
225. For the masands see note 25. This reference concerns a period when the masands were still relatively respectable.
226. The wife of Guru Tegh Bahadur and mother of Guru Gobind Singh. Gujarī was the daughter of Lal Chand, a Subhikhi Khatri of Lakhnaur (near Ambala) who had settled in Kartarpur. Her brother Kirpal Chand achieved prominence during the time of Guru Gobind Singh (Fauja Singh and G.S.Talib, op.cit., p.14).
227. *sāhibazāde nū rāj tilak hovai* : 'Let the young master receive [on his forehead] the symbolic mark of royal authority.'
228. *kārahānā pure* : 'the workshop will function'. Kesar Singh Chhibbar uses the word in a sense which plainly designates the Guru's family and personal retinue or entourage (*B-n* 10:625).
229. Saturday, 24 March 1677. The traditional date of the consecration of Guru Gobind Singh is the first day of Baisakh, S.1733 (29 March 1676) (Harbans Singh, *Guru Gobind Singh*, Chandigarh, 1966, p.31).
230. See Introduction, p.17.
231. See Introduction, p.16.
232. Guru Har Rai (1630-1661).
233. Guru Har Krishan (1656-1664) and Guru Tegh Bahadur (1621-1675).
234. *sar-o-pā* : 'head to foot', a robe of honour, a *khil'at*.
235. A Sanskrit drama relating the adventures of Hanuman. According to legend the original, inscribed on stone, was cast into the sea at the instance of Valmiki who feared that it would overshadow his own *Rāmāyana*. Portions of it were eventually recovered during the reign of King Bhoja of Malwa (1018-1055) and by his command the entire drama was recorded anew. It is clearly the work of several hands and evidently dates from the tenth or eleventh century. (John Dowson, *A Classical Dictionary of Hindu Mythology &c*, London, 1961, p.117; *MK*, p.194.)
236. 9 November 1678.
237. The feast, held on the anniversary of Guru Tegh Bahadur's death, was obviously a celebration of the *śrādh* rite. The *PSP* text refers to it as a *śrādh* ceremony.
238. Ruler of the hill state of Garhwal, defeated by Guru Gobind Singh at the Battle of Bhangani in 1688 (Grewal and Bal, pp.70ff).
239. The *ChS* narrator here refers to a tradition which Kesar Singh Chhibbar relates at greater length in the *Bansāvalī-nāmā*, a tradition which purports to explain how there came into existence a recension of the Adi Granth which incorporates works by the ninth Guru. The original version of the scripture was dictated by the fifth Guru to his amanuensis Bhai Gurdas in 1603-04. This manuscript passed from the sixth Guru to his grandson Dhir Mal, an unsuccessful aspirant to the title of Guru, who endeavoured to use it as support for his claim to the succession. It remained in the possession of his family and according to Kesar Singh Chhibbar the tenth Guru asked Dhir Mal in S.1753 (1696 A.C.) to surrender it. Dhir Mal scornfully replied that if Gobind Singh truly was the Guru he should prepare his own Granth. The challenge was accepted. Guru Gobind Singh dictated a fresh copy of the sacred scripture, thus producing what came to be known as the Damdama version (*B-n* 10:295-96).  
For a more detailed statement of this tradition see *GM*, pp.411-414. The *ChS* narrator here presents it in summary form with one amendment. It was, he claims, the grandson of Dhir Mal to whom Guru Gobind Singh directed his request. The possibility that the tenth Guru made such a request is plausible but uncorroborated. The tradition that he subsequently dictated a new version is altogether implausible (Piara Singh Padam, *Srī Gurū Granth Prakāś*, Patiala, 1977, pp.94-95; *ESC*, p.75).
240. Rup Kaur (or Anup Kaur) is said to have been a young and beautiful Khatri widow of Lahore who endeavoured to seduce the Guru. Posing as a sadhu she took up her abode near Anandpur and used hirelings to spread the news that the newly arrived sadhu could communicate with the goddess Devi. This information considerably interested the Guru, and when he sent a messenger to arrange an interview he was instructed to come alone at midnight, clad in the garb of an ascetic. After receiving him the disguised Rup Kaur retired and then reappeared as the kind of woman a young man might find difficult to resist. The Guru, however, rebuked her and departed. The disappointed temptress raised the cry of 'Thief!', but the Guru escaped in the resultant confusion. In order to warn others against such dangers he recorded the numerous stories of female guile which appear in the Dasam Granth as the *Charitra*. (John Campbell Oman, *The Mystics, Ascetics, and Saints of India*, London, 1903, pp.196-8). Oman, who names no source, adds that the Guru was persuaded by his experience to found the Nirmala order of Sikh sadhus (ibid., p.197). For the dominant traditions concerning the origin of the *Charitra* and the founding of the Nirmala order see *MK*, pp.343, 534.

241. *Charitra* (properly called the *Pakhyān Charitra* or *Charitropākhyān* and commonly known as the *Trīā Charitra*) comprises a lengthy collection of anecdotes recorded in the Dasam Granth (*DG*, pp.809-1388). Drawn from a wide range of sources (Epic, Puranic, Rajput, Persian and native Punjabi) these stories lay repeated stress on the impressive skills which women bring to the art of seduction. There are exceptions to this rule amongst the 404 anecdotes contained in the *Charitra*, but a substantial majority offer variations on the dominant theme of feminine wiles. Because the Dasam Granth is regarded as a sacred scripture the collection is usually interpreted as a series of cautionary tales designed to protect careless men from the perils of lust and thus to promote the cause of morality. This is the attitude which the *ChS* narrator has evidently adopted. It is, however, possible to read the *Charitra* as a diverting anthology which includes a large number of distinctly risqué contributions. Although the number is given as 405, number 325 is missing from the Dasam Granth. (*MK*, p. 343; Dharam Pal Ashta, *The Poetry of the Dasam Granth*, New Delhi, 1959, pp.150-165; C.H.Loehlin, *The Granth of Guru Gobind Singh and the Khalsa Brotherhood*, Lucknow, 1971, pp.48-51.) Ashta's treatment includes translations of sample narratives.
242. This date (corresponding to 8 September 1696) is given at the conclusion of the collection as recorded in the Dasam Granth (*DG*, p.1388).
243. Although Baisakhi Day, S.1756 (30 March 1699) is generally accepted as the date of the Khalsa's inauguration, other claims have been made, including the date offered here by *ChS* (15 July 1697). Kesar Singh Chhibbar supports S.1754, but diverges from *ChS* with regard to the actual day. Whereas *ChS* specifies the seventh day of Savan, the Kesar Singh Chhibbar version claims that it took place on the eighteenth day of Chet (*B-n* 10:319). The differing views concerning the date of the event are accompanied by a wide variety of conflicting claims relating to what actually happened. For a discussion of this issue see Grewal and Bal, op. cit., pp.182-189. Grewal and Bal wisely conclude that in view of the paucity of contemporary or near-contemporary evidence the historian should, in the meantime, suspend judgement on most aspects of the controversy. See also Ganda Singh (ed.), *Srī Gur Sobhā* (Patiala, 1967), intro. pp.36-40.
244. *kaṭorā* : a shallow cup or bowl, usually made of a metal such as brass or copper.
245. *karad, kārad* : a crude knife used for domestic purposes. The *PSP* text has *khaṇḍā*, a two-edged sword (*PSP*, p.90).
246. The modern order of service for initiation into the Khalsa specifies ten *savayye* (the same ten as the daily *nit-nem*, viz. the ten taken from the *Ākāl Ustat* 1.21-10.30, *DG* pp.13-15, (*SRM*, p.34). It is not clear which five *savayye* the *ChS* compiler had in mind.
247. The *PSP* text diverges from *GNDU/SRL* at this point. Having specified a *khandā* as the weapon to be used for stirring the baptismal water the *PSP* version then declares that five individuals were instructed to recite the *savayyas*. It continues:  
 Who [were these five? They were ]: Daya Singh, a Khatri from Lahore; Sahib Singh from Southern India, of the same caste (*janam*) as Sain [the Bhagat, viz. a Nai or Barber]; Himmat Singh of Jagannath Puri, a fisherman by caste; Dharam Singh from Hastinapur, of the same caste as Dhanna [the Bhagat, viz. a Jat]; and fifthly Muhakam Singh of the same caste as Namdev [the Bhagat, viz. a Chhimba]. These five Singhs began to recite the *savayyas*.
- PSP*, pp.90-91
248. *patāśā* : a soluble confectionery.
249. Again the *PSP* text diverges. In place of Dharam Chand it substitutes Mata Sahib Devi

(sic Mata Sahib Devan, the Guru's third wife) as the person responsible for adding sweets to the baptismal water (*PSP*, p.91).

250. *a-mrit* : 'deathless'; the water of eternal life; the nectar of immortality.
251. *Chaṇḍī charitra ukati bilās* 231, *DG* p.99. The final line also appears in the *Krisaṇ avatār* 2489, *DG* p.570. See section 121.
252. *vāhu gurūjī kā khālsā vāhu gurūjī kī fate[h]* . Cf. 90.
253. The text gives as the Guru's response to Chaupa Singh: *tanakhālo ino pāso*. This comes very close to *tanakhāh lo ino[n] pāso[n]* which means 'Fine them' or 'Punish them'. With this slight amendment the response is actually a formula which properly belongs to a later portion of the text (see below note 300). In the context of the first initiation ceremony, however, it seems unlikely. Much of section 181 as recorded in the *GNDU/SRL* text is doubtful and the translation should not be read as definitive (*GNDU*, ff. 59a-60a. *SRL*, f. 42a-b). The *PSP* text (p.91) is coherent, but like the remainder of the *PSP* version of the first initiation ceremony probably represents a later amendment.
254. The rite which is to be performed is a sacred observance and *karah prasad* should therefore be provided. During the course of the rite (presumably at its conclusion) the *karah prasad* will be distributed to all who are present. See note 75.
255. M1, *Japjī* 16, *AG* p.3.
256. See note 118.
257. The Sikh festival of Holi, or Holi Mahalla, takes place on the first day of the month of Chet (Chetra, March/April), the day following the Hindu festival of Holi which falls on the last day of Phagan (Phalguna). The instituting of the festival is attributed to Guru Gobind Singh, the specific purpose being to provide for his followers a day of military exercises. The day is still celebrated at Anandpur Sahib with martial competitions and a mock battle.
258. Cheto's misdemeanours and the Guru's subsequent treatment of the masands is described in greater detail by Kesar Singh Chhibbar (*B-n* 10:333-355) and also in *SPr*. On the occasion of the annual Baisakhi and Divali festivals the masands were expected to bring to the Guru gifts which they had received on his behalf. Cheto, however, was appropriating gifts for his own personal enrichment and issuing false receipts. When this came to light he was supported by his fellow masands. The Guru's express summons were disobeyed, with the result that the masands and their adherents, together with the Dhirmalias, Ram Raias, and Minas (i.e. the *pañj mel*, note 25) were excommunicated. All loyal Sikhs were commanded to attach themselves to the Guru's Khalsa and render their allegiance directly to him. The *ChS* text is particularly corrupt when relating the story of the masands' rude disobedience and needs extensive supplementing in order to produce a coherent narrative. For a note on the reference to masands being burnt see Surjit Singh Gandhi, *History of the Sikh Gurus*, Delhi, 1978, p. 427. For Cheto the Masand see also Gian Singh, *Tavārīkh Gurū Khālsā*, vol. 1, Patiala, 1970, pp.865-66.
259. The *SRL* text omitted sections 185-246.
260. M1, *Vār Āsā* 22, *AG* p. 474.
261. *surapur* : 'city of the gods', Indra's abode.
262. The *PSP* version omits sections 194-280.



263. *chār padārath* : prosperity, goodness, success and salvation. *MK* , p. 347.
264. *Bachitra Nāṭak* 6:30, *DG* p. 57.
265. Ibid 6:29, *DG* p. 57.
266. Ibid 14:5, *DG* p. 73.
267. Ibid 6:32, *DG* p. 57.
268. Ibid 6:60, *DG* p. 59.
269. This story figures prominently in the Gurbilas literature and John Malcolm reported a version of it in his *Sketch of the Sikhs* (Calcutta, 1810), p. 222n. A century later Macauliffe related the transformed version presented by Gian Singh in *Panth Prakāś* (M.A. Macauliffe, *The Sikh Religion*, Oxford, 1909, vol.v, chap. viii. See also Khazan Singh, *History and Philosophy of the Sikh Religion*, Part I, Lahore, 1914, pp.170-172). Surjit Singh Hans has noted the fascination which Durga exercised over the Sikh writers of the eighteenth century, particularly those responsible for the Gurbilas literature: 'Historical analysis of Sikh literature' (unpub. Guru Nanak Dev University PhD thesis, Amritsar, 1980), pp.419, 430-32, 458, 504-5. See also his articles 'The Gurbilas in the early nineteenth century', *Journal of Regional History* II (1981), pp.51-53; and in particular 'Prem Sumarg - a modern forgery' in *Proceedings of the Punjab History Conference* 1982 (Patiala, 1982), pp. 180-81. In the latter he argues that the so-called *Prem Sumārag* cannot be an eighteenth-century work precisely because it fails to mention the goddess Devi.
- No eighteenth century Sikh writing, especially *Gurbilases* can fail to bring up Goddess or Devi. They are lineal descendants of the *Bachittar Natak*. They are nagged in varying degrees by the question of the appearance of the goddess before Guru Gobind Singh.
- Loc. cit., p. 181
270. For further definitions of the four varieties of Sikh see section 596. See also Introduction, pp.45-47.
271. The *SRL* text included section 247 which reads:
- Sikhs should not behave in this manner. They should never contemplate such, wickedness, such sins, such infamy.
- This comment actually connects well with section 184 which precedes it in the *SRL* text. There is thus no visible evidence of an omission, apart from the discrepancy in section numbers which results.
272. *jāmā* : garment, body.
273. The first recension of the *Adi Granth* was dictated by Guru Arjan to Bhai Gurdas in 1603-04. *ESC* , p. 60.
274. See note 25.
275. M10, *Akāl Ustat* , Invocation, *DG* p. 11.
276. Source not identified. The couplet is not recorded in the *Dasam Granth*. The first three words translated as 'breeches, bangle, and a knife' are *kachh ḍaḍhā karab*. The translation assumes that *ḍaḍhā* must have the same meaning as *karā*, and that *karab* should read *karad*.
277. M1, *Surplus Shaloks* 12, *AG* p. 1411.
278. M1, *Vār Mājh* 16, *AG* p. 145.
279. Surjit Singh Hans, 'Historical analysis of Sikh literature', pp. 182-92.
280. For the janam-sakhi story of Lalo and Bhago see *EST* , pp. 86-87.
281. The two rababis (the rabab-players who sang kirtan for the Guru) were Balvand and Satta, to whom an *Adi Granth* var is attributed (*Tikke dī Vār* in Ramakali raga, *AG* pp.966-68). For a different version of the story concerning their insolence, chastisement and eventual repentance see Macauliffe ii. 21-24.
282. For the tradition concerning the faithful service performed by Amar Das as Guru Angad's water-carrier see Macauliffe ii. 35, 42-43.
283. This story is related in the *Mahimā Prakāś Kavitā*, sakhi 24. Sarup Das Bhalla, *Mahimā Prakāś*, ed. Gobind Singh Lamba and Khazan Singh (Patiala, 1971), pp. 236-39.
284. This anecdote may possibly be a version of the story of Sahari Mal (Macauliffe ii. 276). Its principal features appear, however, to derive from the story of Chandu Shah, the Khatri of Lahore who unsuccessfully sought to marry his daughter to Guru Arjan's son, Hargobind. A traditional view of Guru Arjan's death attributes it to the malign influence of the humiliated Chandu Shah (Macauliffe iii. 70-100).
285. Prithi Chand (1558-1618) was the eldest of Guru Ram Das's three sons and Arjan (1563-1606) the youngest. The middle son was Mahadev (1560-1605) (*MK* , pp. 60, 603, 700, 775). For the tradition concerning Guru Ram Das's choice of the youngest son as his successor, see Macauliffe ii. 276-84. For a slightly different version of the story of Prithi Chand's attempt to poison the child Hargobind, see Macauliffe iii. 46-47.
286. The Pathans who committed treachery against the sixth Guru were Painda Khan and his associates. Painda Khan was an orphan who entered the Guru's service as a young man. Tradition relates that he was gifted with enormous physical strength and that this strength combined with his warrior skills won him high favour in the eyes of his Master. Conscious of his own ability he grew in pride which eventually turned to insolence. Eventually he was dismissed following an attempt to conceal the fact that his son-in-law had stolen a hunting hawk belonging to the Guru's son Gurditta. He complained to the Emperor who sent an army against the Guru in 1634. The army was defeated at Kartarpur in modern Jalandhar District and Painda Khan was slain by the Guru's own hand (Macauliffe iv. 52, 66, 88, 98-99, 191-208; *MK* , p. 588).
287. A person called Mihar Chand appears in the traditions relating to Guru Har Rai, but he does not match the description offered in this *ChS* anecdote. A great-grandson of Guru Nanak named Mihar Chand served as mahant at the Dehra Baba Nanak shrine during the period of the seventh Guru. There is, however, no indication that he bore enmity towards the Guru. He was, moreover, a Khatri of the Bedi *got*, whereas Mihar Chand is said in the text to have been a Khahir (Macauliffe iv. 288. *MK* p. 726).
288. There is no section numbered 266.
289. *paṇḍi* : bundle, 'the burden [of responsibility]'.
290. The Guru and the sangat are one. The Guru is the Khalsa and the Khalsa is Guru. See Grewal and Bal, op. cit., pp. 125-6.



291. M5, *Āsā Chhant* 11 (1), AG p. 460. The compiler has jumbled two lines of the Adl Granth original.
292. *vahagurū niārā kītā hai. niara* : separate, distinct; the process of separating gold from dross.
293. *savā lakh*.
294. M1, *Dakhaṇī Oaṅkār* 27, AG p. 933.
295. The PSP text rejoins the GNDU/SRL text at this point. See above p.171.
296. *jetā sabh akār. AG : jetā jagatu sansāru*, 'the entire world'.
297. M3, *Vār Vaḍahans* 21:1, AG p. 594.
298. M5, *Gauṛī Sukhamanī* 18:1, AG p. 286.
299. *purakhārat (puruṣārat)* : any of the four traditional goals of human life, viz. *kām*, the gratification of sexual desire; *arath*, the acquisition of worldly wealth; *dharam (dharma)*, the discharge of duty; and *mokh (mokṣa)*, emancipation.
300. *tanakhāh* : penance, fine. For a discussion of *tanakhāh* and its derivative *tanakhāhītā*, 'transgressor', see Introduction, pp.25-26, 32. In sections 287-547 most injunctions conclude with the formula *so tanakhāhītā*, 'he is a transgressor', or 'he should be required to perform a penance'. Whereas the Punjabi form is commendably brief its English translation would become intolerably cumbersome if repeated after each injunction. A somewhat different format has therefore been devised. The repeated usage of *so tanakhāhītā* (or the variant form *su tanakhāhītā*) is covered by a single introductory statement : 'The following offenders should be required to undergo a penance.' Thereafter the various offenders are listed without further mention of the fact that each is to be regarded as a *tanakhāhītā*. In a few instances the terminal formula has been strengthened in the original to read *so pakkā tanakhāhītā*, 'he is a grievous offender'; and in one instance the expression *bhallā tanakhāhītā* is used (443). The insertion of *pakkā* usually seems to be indiscriminate and no account has been taken of it (or of *bhallā*) in the translation.
301. *chihare de rom* : facial hair. Because this injunction is specifically directed to Sahaj-dhari Sikhs it presumably refers only to the beard and not to the hair on the head.
302. In *ChS* usage *prasād* sometimes means ordinary food, sometimes sacramental food (*kaṛāh prasād*). See above section 45 and note 75. As in the section 45 instance the single word *prasād* seems better understood as *kaṛāh prasād* in this and other references which occur in sections 288-296 *passim*. The usage implies a ritual context, notably in the case of *prasād* which is brought into the presence of the Guru Granth Sahib (290). In one instance reference is made to *prasādi gur kā*, 'the Guru's *prasād*' (294), a term which the *Nand Lāl Rahit-nāmā* uses in a manner which similarly implies ritual usage (GNDU, f. 200a; SRL, f. 99b). The references in 298-300, however, seem to designate ordinary food, although the first of them specifies food consumed in a langar.
303. See above section 31. It appears that Sahaj-dhari Sikhs as well as Amrit-dhari members of the Khalsa were expected to wear only turbans on their head.
304. Lit. 'One should wear one's loin-cloth within the *man*.' The word *laṅgoṭ*, 'loin-cloth', has strong sexual associations. A *laṅgoṭ-band* is one who keeps his *laṅgoṭ* fastened, viz. a celibate ascetic; and *laṅgoṭ kholanā* (lit. 'to open the *laṅgoṭ*') means 'to have sexual

intercourse'. In place of a loin-cloth the Sikh should, of course, wear a kachh.

305. The SRL copyist added the following exhortation at this point:  
Repeat [the words] 'Sri Vahiguru' continuously. [Do so] spontaneously with every breath, whether sitting or rising. This is a Sikh practice which [every] Sikh is expected to observe.  
The exhortation is obviously out of place in a *tanakhāhītā* list.
306. To purify a *chaukā* (cooking-square, or place where food is prepared) it is necessary to smear it with a mixture of mud and cow-dung.
307. *zimedār vāsī*. This presumably refers to the *sarapañch* or village headman.
308. Translation uncertain.
309. 'The act of spreading out the hand before a person's face, the palm being before him. This is a very grave insult.' (Maya Singh, *The Panjabi Dictionary* (Lahore, 1895), p.169). PSP version: 'The Sikh who in anger speaks ill of another Sikh.' (PSP, p. 94).
310. This offence, like the two which precede and the three which follow it, involves gross insult. The proscribed actions also imply challenges to the person thus insulted.
311. *paradesī*. In modern usage *paradesī* normally means 'foreign'. For the eighteenth century, however, it was much more restricted in terms of geographical distance. One's *des* was one's own area and this might well be limited to a few square miles.
312. *jo sikh nū gurū dā māriā ākhe*, lit. 'He who says to a Sikh, "May the Guru strike you down."'
313. This offence and the one which follows may be proscribed because they imply disrespect to the sword or because the sword is less accessible if carried in such positions.
314. See note 9.
315. It is a simple matter to remove a turban without unwinding it and then to put it on again as one puts on a hat. The practice is here proscribed by the GNDU and PSP texts. SRL omitted this offence.
316. See note 118.
317. *nache*. This is unlikely to refer to the 'nautch' performed by dancing-girls as the proscription is evidently directed to males. It may refer to religious dances such as the Krishna lila, or perhaps to rural folk-dances such as the modern bhangra. If the proscription concerns the latter it has been conspicuously ineffective. The verb *nachna* also means 'to caper, frolic, romp'.
318. The proscription may also include the staining of finger-nails and toe-nails.
319. M4, *Vār Gauṛī* 15:1, AG p. 308.
320. *bhādanī*. See note 108.
321. PSP omits this offence.
322. *pret* : devil, fiend.

323. *SRL* omitted this offence.
324. In *rahit-nama* usage the term *malechh*, 'impure foreigner' or 'barbarian', normally designates a Muslim. See note 32. The intention of this regulation is not entirely clear. It evidently means that descendants of the Gurus, having received devout offerings from Sikhs, should not pass on any portion to the Muslim rulers as tax or for any other purpose.
325. *SRL* omitted this offence.
326. *harāmī*: one who does that which is unlawful; a fornicator.
327. *kuṭṭha*: 'slaughtered'; the flesh of animals killed according to prescribed Muslim ritual.
328. *nigure anipāhalīe nāl*. This may specifically designate those who do not follow the Sikh Gurus and have not taken *khaṇḍe dī pāhul* (see note 39); or it may refer in very general terms to all rascals and reprobates.
329. *PSP* omits this offence.
330. In these two items *prasād* may possibly mean ordinary food.
331. Cf. section 430.
332. *SRL* omitted this offence.
333. *bagal-bandhī jāṃā*. The *Prem Sumārag* insists that the style of *jāṃā* worn by Sikhs should be *agal-bandhī* (fastened at the front) (*PrS*, p. 15). The *ChS* *rahit-nama* makes the same point by proscribing garments which are fastened at the side. The reason for the ban is presumably that side-fastening was identified as a Muslim style. Side-fastened garments were a regular style during Mughal times and appear frequently in the art of the period. See for example Bichitr's famous portrait 'Dara Shikoh with Sages in a Garden'.
334. *sūkhā* (Pothohari): red. Because it is a colour associated with women's clothing red is 'inappropriate for the manly' (*GM*, p. 805).
335. A small two-stringed instrument. For a picture of a *dustārā* see *MK*, plate facing p.135.
336. *chaurī*, 'chowrie', the whisk used by a reader to protect the Guru Granth Sahib.
337. *ṭopī-vālā*: lit. 'one who wears a cap, hat, or helmet' but idiomatically used to designate a Mughal soldier or (later) a European. It is, however, possible that in both 384 and 385 *ṭopī-vālā* should read simply 'Muslim'. Cf. *ṭopīān*, note 58.
338. *turak akhar*, 'Turkish characters', i.e. Arabic. The placing of a book, inscribed paper, printed page, etc. on one's head signifies reverence for its contents.
339. *gor marī*. See note 173.
340. Although *kallar* normally means saline soil the word has also been used as a synonym for *reh* 'fossil alkali (used for washing and making soap)' (John T. Platts, *A Dictionary of Urdu, Classical Hindi, and English*, London, 1884, pp. 842, 613).
341. This presumably refers to money given to a dharamsalia.
342. These two injunctions and the scriptural quotation have evidently been inserted at this

point by mistake.

343. *M4, Gaurī Pūrbī* 4, *AG* p. 13.
344. *SRL* omitted this offence.
345. *besavā dā tamāsā*: 'the harlot's display'.
346. *saravar* (*sarovar*): a stretch of water. If used in a religious context it designates a sacred lake or pool where (in theory at least) lotuses grow. This *ChS* reference is presumably to places of Hindu pilgrimage.
347. *mārī makām*: a building of impressive proportions. In the Punjab the term has been used to designate shrines dedicated to Gugga Pir, the legendary healer of snake-bites. *MK*, pp. 307, 725.
348. *turak dī yāravī*: the ceremony held on the eleventh day after a Muslim's death.
349. The names 'Singh' and 'Kaur', adopted by male and female members of the Khalsa, should not be omitted. If, for example, a man's name is Sher Singh he should be called Sher Singh, not Sher nor some other diminutive such as Shera or Sheru.
350. *hukam-nāvie*: those who proclaim a decree (*hukam-nāmā*) of the Khalsa to all members of the Khalsa. In a more general sense the word could mean any who exercise authority.
351. The wording of this injunction leaves its precise meaning unclear: 'He who does not teach his son the Pothis Granth Sahib Ji is a *tanakhāhīā*.' It would be unreasonable to expect all eighteenth-century Sikh boys to become literate to the point where they could read the scriptures. The injunction may perhaps be intended for fathers who are themselves literate.
352. This injunction may refer to moral or doctrinal error. The context suggests, however, that it is to be construed literally as a prohibition of false travel directions.
353. *ihu ant-orak kā bachan hai*: 'This is the word of [the One who is] the end and limit [of all creation].'
354. *M1, Vār Mājh* 12:2, *AG* p. 143.
355. *BG* XXXIV. 21.
356. It is possible that here, as in 288-296, *prasād* may mean *karāh prasād*. Whatever the intended meaning of *prasād* may be there can be no mistaking the general purport of the prohibition. It clearly implies a differential ranking of Kes-dhari and Sahaj-dhari, the former perceived as superior to the latter. 'Kes-dhari' is presumably used here as a synonym for 'Amrit-dhari'.
357. *M4, Sārang Dupadā* 7, *AG* p.1200. The brief shabad which opens with this couplet is traditionally believed to have been addressed by Guru Ram Das to the disappointed Prithi Chand following the announcement that the succession would pass to the younger son Arjan. *Sabadārath*, p. 1200n. See notes 25, 285.
358. Prahlad was the virtuous son of the demon-king Hiranyakasipu. It was to protect Prahlad from his evil father that Vishnu appeared as the Man-Lion Avatar (Narasimha) and killed Hiranyakasipu.

359. A portion of Guru Amar Das's *Rāmakaṭī Anand* (AG pp. 917-22) commands a particular prominence in Sikh ritual and liturgy. This portion, which comprises the first five stanzas and the last, is a part of *Sodar Rahirās*, the evening liturgy. See note 18. It is also recited before commencing a reading of the complete *Adi Granth* and again at its conclusion (both *sādhāran pāṭh* and *akhaṇḍ pāṭh*); prior to the distribution of *karah prasād*; at the conclusion of the orders of service for child-naming and marriage; during the brief post-cremation ritual; and as a part of the *Khalsa* initiation ceremony (*SRM*, pp. 19-20, 20-21, 25, 28, 30, 34). The hymn is generally known as *Anand Sāhib*. For its place in the marriage service see note 40. For a translation see *TSSS*, pp. 100-101.
360. Cf. section 376.
361. *SRL* omitted this offence.
362. *bhāḍanī*. See note 108.
363. *Karah prasād* comprises equal parts of *āṭā*, *ghī*, and sugar. See note 75. These ingredients must be weighed before mixing. After the *karah prasād* has been prepared it must not be placed on scales.
364. *M5*, *Sāraṅg* 13, *AG* p. 1226.
365. *bikhiā*, poison. See note 109.
366. Suchanand was a functionary (*peśakār*) in the retinue of Vazir Khan, the subahdar of Sarhind who led the attack on Guru Gobind Singh in 1704. Following the evacuation of Anandpur the Guru's mother and his two younger sons, Zoravar Singh and Fateh Singh, were treacherously delivered into the hands of Vazir Khan. Suchanand urged his master to execute the two children on the grounds that they were 'the offspring of a snake'. Vazir Khan eventually accepted the advice and the dominant tradition reports that they were bricked into a wall. In 1710 Banda Bahadur wrought vengeance on the city of Sarhind and on the vile Suchanand. In place of *suchā* (true, faithful) the Sikhs substituted *jhūṭhā* (false) and referred to him thereafter as Jhuthanand (*MK*, p. 158. Macauliffe v. 168 ff. 195-198).
367. In place of *sāhī khairī* the *PSP* version has *chandūsāhī khairī* (*PSP*, p. 101). See note 284.
368. Cf. section 80.
369. *PSP* omits this offence.
370. *SRL* omitted this offence.
371. *SRL* omitted this offence.
372. *hākam* (*hākīm*): one who exercises judicial authority; magistrate; governor.
373. Dharamraj or (as in this reference) Dharamrai is the title applied to Yam, the god of the dead, in his role as divine arbiter of the fate of each individual. Strictly speaking the task of recording an individual's good and bad deeds is not his. It is performed by his subordinate Chitra-gupta.
374. Actions which dirty or defile must always be performed with the left hand. The right hand must be kept unpolluted for actions which require purity (particularly eating).
375. This prohibition may be aimed at debtors who try to evade their creditors.
376. *SRL* omitted this offence.
377. Section 470 has evidently been misplaced. It should probably follow 461.
378. The basic creed of Islam ('There is no god but God...').
379. Hair which has become bunched or tangled in the process of washing or wringing should be loosened and separated either by shaking the head or by a careful unravelling with the fingers. The prohibition is evidently directed against the kind of vigorous hand action which would imply disrespect to the *kes*.
380. *śahīd gañj*: a place sanctified by a martyr's death.
381. *jal de kandhe par*: at water's edge.
382. *pag*. In this context *pag* may perhaps designate a *kesakī*, the light turban which is commonly worn in bed at night or, during the day, underneath the larger standard turban.
383. *sūradās*. Surdas, the celebrated sixteenth-century author of the *Sūr Sāgar*, was blind. His name has accordingly been used as a synonym for 'blind person'. *MK*, p. 169.
384. Cf. sections 335, 391. The *PSP* version of this item proscribes the consuming of sheep's curds, not their application to hair. *PSP* p. 103.
385. Farid, *Śalok* 130 (line 2), *AG* p. 1384.
386. *bikārā[n]*. The five evil impulses are *kām* (lust), *krodh* (anger, wrath), *lobh* (covetousness), *moh* (attachment to worldly things), and *haṅkā* (pride). *GNSR*, pp. 184-5.
387. Source not identified. Not in *AG* or *DG*.
388. *katīrā*: a gum resembling tragacanth obtained from the bark of the *Sterculia urens*. J. T. Platts, op. cit., p. 813.
389. *mahadī*, *menhedī*: the Broad Egyptian Privet. The leaves are powdered, beaten together with catechu, and made into a reddish-orange paste for staining hands and beards. *Ibid.*, pp. 1108-9.
390. *PSP* omits this offence.
391. *granth sāhib jī athavā pothī*. The word *athavā* has been construed as the adverb meaning 'that is to say'. This gives the translation: 'the *Granth Sahib* or, in other words, the [sacred] volume.' If it is construed as the conjunction meaning 'or' the translation will read 'the *Granth Sahib* or [any other sacred] volume', the latter presumably a reference to a *janam-sakhī*. Normally, however, *pothī* means for the *ChS* compiler the *Granth Sahib* (the *Adi Granth*) and this is the meaning which it bears in the preceding section.
392. At this point *PSP* interpolates a brief narrative passage which describes how one of the Gurus rejected a complaint lodged against his *ragis* by one of his Sikhs. The Guru is not named. *PSP*, p. 104.
393. The *GNDU/SRL* text for this section is brief and cryptic. The *PSP* text, however, specifies Brahmins and makes the meaning of the prohibition clear. *PSP*, p. 105.

394. See note 38. This section and the next are not expressed as *tanakhāhīā* offences and are presumably misplaced.
395. Fire is sacred and must be treated with reverence. These two proscribed methods of extinguishing fire both imply disrespect. Cf. also 543. Blowing out a flame is presumably regarded as disrespectful because it may spray spittle. Cf. 562. For the same reason some Sikhs still cover their mouths when reading the *Adi Granth*.
396. Whereas the *GNDU/SRL* text plainly forbids the administering of *khaṇḍe dī pāhul* (sword-baptism) to a woman the later *PSP* analogue reverses the meaning by inserting the negative adverb *na* before the verb (*PSP*, p. 105). The *PSP* version presumably represents a deliberate gloss, one which reflects the understanding of a later period. This possibility is considerably strengthened by a similar disagreement concerning the Sikh's duty to the rising sun (*GNDU/SRL* section 516; *PSP*, p. 106). In this latter instance it is the *PSP* version which omits the negative adverb. Both offences concern practices which an 'enlightened' view might regard as 'superstitious'. The fact that in both cases the *PSP* reading represents 'enlightenment' as opposed to 'superstition' suggests the influence of a later view. For *khaṇḍe dī pāhul* see note 39.
397. Kabir, *Gonḍ* 11, *AG* p. 873.
398. Copies of the *Adi Granth* are nowadays supplied with marker ribbons attached. Because there is no possibility of removal these ribbons are in no danger of pollution.
399. He should say *hare karaṇe*, not *sukāve*. Kahn Singh includes *harā karaṇā* ('to wash, cleanse, make dry') in his 'Glossary of Khalsa usage'. *GM*, p. 351.
400. The objection to using disrespectful language with reference to a slate is presumably because the slate will have been used for recording Gurmukhi letters. The longer *PSP* version adds that *mukāvaṇī* (*mukāvaṇā*, to complete) should be used in preference to *sukāvaṇī* (*PSP*, p. 105). *SRL* omitted this offence.
401. *Jāp* 184, *DG* p. 10. The precise nature of the injunction is not clear. The writer presumably regards the sun as a visible representation of Akal Purakh. Cf. 151-152, 550. The *PSP* text omits the negative adverb, thus reversing the meaning. See note 396.
402. *SRL* omitted this offence.
403. *PSP* omits this offence.
404. *dāṛī-vālā*: 'a bearded [Sikh]'.  
 405. *kes dikhāe*: lit. 'show [his] kes', but idiomatically the expression for having lice extracted.  
 406. *PSP*: *soṭā vaṭā*, 'either stick or stone'.  
 407. *PSP* omits this offence.  
 408. *SRL* omitted this offence.  
 409. *SRL* omitted this offence.  
 410. *SRL* omitted this offence.  
 411. *PSP* omits this offence.

412. *jo satigurū ke kite upar bākī kaḍhe*: 'He who demands a balance from the Satiguru'. If, for example, a Sikh who has asked for two sons receives only one he must not complain.
413. M5, *Gaurī Sukhamanī* 16(7) and 23(5), *AG* pp. 284, 294.
414. M1, *Surplus Shaloks* 33, *AG* p. 1412.
415. *lampaṭ*, normally 'lecher' or 'libertine'. The context in which it is subsequently used in section 546 indicates, however, that the secondary meaning of 'false' or 'lying' is the sense in which the *ChS* compiler uses the word.
416. This section, evidently inserted at this point by mistake, belongs to a later part of the *rahit-nama*. See section 569. In the text the preceding item concerning Sikhs caught in rain is incorporated in 536 and this erratic section is numbered 537. It seems clear, however, that the number 537 was originally attached to the preceding item.
417. *sīranī*: sweets offered at a place such as a pir's shrine, viz. Muslim offerings.
418. *pāṇī jūṭhā*: water which has been contaminated by use, particularly water left over after drinking.
419. *bemarijādā*. The term *marijādā* (*marayādā*) implies a lower level of obligation than *rahit*.
420. M1, *Vār Āsā* 12, *AG* p. 470. See section 117.
421. M1, *Āsā* 36, *AG* p. 355. See section 118.
422. *kurahaṭe*: one who flagrantly violates the *Rahit*.
423. See section 6. *SRL* omitted this offence.
424. M1, *Āsā Kāfī Aṣṭ* 13(1), *AG* p. 418.
425. M1, *Dhanāsarī* 2, *AG* p. 660.
426. Water and the sun are life-giving manifestations of God and are therefore (like fire) divine. The practice of casting water towards the sun is not proscribed, merely the performing of the rite while naked. See also note 401.
427. *PSP* omits the latter portion of this injunction.
428. *sīṭhaṇī*: an abusive song, usually one sung at a wedding by the bride's relatives and directed against close relatives of the groom.
429. She should visit the dharamsala morning and evening.
430. *rumāl*: the cloth in which a copy of the *Granth Sahib* is wrapped. *chādar*: a larger sheet which may be used on beds, as seating, or for protective purposes.
431. M4, *Gaurī Guāreri* 41 (1), *AG* p. 164.
432. *siāpā*: the mourning ceremony during which women express grief by weeping, wailing, and tearing of clothes.
433. See notes 24, 25.

434. *bhājī* : sweets and other gifts bestowed as a token of friendship.
435. See 87 and note 118.
436. *pati-brat* : a wife's sacred duty to her husband.
437. Kabir, *Bhairau* 9(1), *AG* p. 1159. *Kabūr-granthāvalī* 348.
438. In the course of this brief enunciation of the doctrine of the corporate Guru the writer uses the word *sarabat* (entire) to define the corporate context within which the presence of the Guru is to be mystically discerned or assumed. Although the word *sarabat* has always been used with reference to this doctrine (characteristically in conjunction with the term *khālsā*) its precise meaning in this context is very difficult to determine. The following options can be regarded as theoretical possibilities:
- The entire adult Sikh population of a particular area.
  - The entire male adult Sikh population of a particular area.
  - The adult Sikh males belonging to the dominant caste or castes of a particular area.
  - Some form of selective representation.
- The fourth option seems unlikely. Although it eventually emerged as a means of linking dispersed jathas during the misl period there is no evidence that it was the meaning intended by the *ChS* compiler. A strong possibility is that the first option was affirmed in theory, but that the second or third was normally followed in practice. There is, however, no reason why a woman of sufficient status and forthright vigour should not participate in the deliberations of a local sangat. The injunctions which *ChS* lays upon the Gursikhni indicate that there would normally be considerable inhibition but none of these suggests an explicit ban on such participation.
439. *pūran purakh*: Guru Gobind Singh.
440. Promiscuous intercourse between members of different castes is a feature of ultimate corruption, and social chaos must inevitably result.
441. *kīkan*: 'The name of the tribe remarkable for nakedness and looking starved, ugly, stunted and miserable; *met*, a poor man.' (Maya Singh, *The Panjabi Dictionary*, Lahore, 1895, p. 612).\*
442. *sakat (saqit)*: fallen, vile, depraved.
443. See notes 24, 25.
444. *pañj pīrā[n]*: 'The five pirs'. According to *MK*, p. 591, the five pirs are Sakhi Sultan, Miran, Gugga, Bibari, and Sitala. In Varis Shah's *Hīr* they are identified as the legendary Khwaja Khizr and the four great Sufi pirs of Punjab and Sind, viz. Farid Shakarganj of Pakpattan, Baha al-Din Zakariya of Multan, Jalal al-Din, 'Makhdum Jahaniyan' of Uch, and Lal Shahbaz Qalandhar of Sehwan (C. Shackle, 'Transition and transformation in Varis Shah's *Hīr*', unpub. Indian Narrative Seminar paper, SOAS London, 29.10.85).
445. M1, *Surplus Shaloks* 12, *AG* p. 1411.
446. *supach (svapach)*: an 'eater of dogs'; a person of the most inferior, degraded status; a *chandāl*.
447. This quotation is a conflation of two extracts from Guru Gobind Singh's *Bachitra Nāṭak*.

Line 2 is taken from 6:29 and the three remaining lines from 6:42 (*DG*, p. 57).

448. This anecdote may be intended as another thrust directed at Khatri. Rai Singh, named as a Khatri, is pointedly described as one who is best kept out of the way when there is fighting to be done. Tumultuous times have come and Sikhs such as Rai Singh must therefore be packed off to their homes where they will cause no hindrance. Others, however, must be prevented from going to their homes. These are the warrior Sikhs, those who obey orders without questioning them. In time of tumult they are at their militant best, whereas extended periods at home serve only to enfeeble them. The reference in this latter case is presumably to the Jat followers of the Guru. The *PSP* version does not specifically identify Rai Singh as a Khatri.
449. A herald or crier; an assistant with special responsibility for issuing proclamations.
450. The *ChS* compiler's debt to his Chhibbar source is particularly evident in this section. It emerges first in his pointed use of *raulā* (tumult), a word which epitomises for Kesar Singh Chhibbar the period during which the *Bansāvali-nāmā* was written (S.1826, 1769 A.C.). The *ChS* reference to *raulā* is soon followed by *raule de sikh*, the term which for Kesar Singh Chhibbar typically describes the kind of irresponsible self-seeker who had assumed leadership in the Khalsa. The two terms thus serve to summarise a particularly jaundiced view of the Khalsa and its leaders during the period c.1760. The vicious *raule de sikh* were incompetent and their behaviour was threatening to destroy *sikhī* (another key term in the Chhibbar tradition). In this time of trial the one comfort is the assurance that it has all been foreseen by the omniscient Guru and is in fact a part of his ultimate plan. It was a view which was to find expression in section 14 of the *Bansāvali-nāmā* and is here set forth in *ChS* a few years earlier. The common terminology used by the two works testifies unmistakably to a common source tradition.
- The sharing of concepts and terminology is also to be found in the *ChS* references to *murīd*, *māikī panth*, and *mukati* (575-578). Section 10 of the *Bansāvali-nāmā* claims that Guru Gobind Singh issued a proclamation dividing the Panth into four categories, three of them virtuous and one sinful. Whereas the *murīd* (Loyal Sikhs) and *mukate* (Enlightened Sikhs) are two of the virtuous categories, the *māikī* (Rapacious Sikhs) constitute the sinful reprobate group. This pronouncement the Guru is said to have delivered to his uncle Kirpal (loc. cit. 10: 138-47). The *māikī* are subsequently identified with the *raule de sikh* (ibid. 14: 116, 287). See sections 224-27, 574, and Introduction, pp.45-47.
451. Kirpal Chand (later known as Kirpal Singh) was the brother of the Guru's mother Mata Gujari. Together with Sahib Chand he receives honourable mention in *Bachitra Nāṭak* 8: 9-10 for bravery during the Battle of Bhangani (1688). See note 226. For Sahib Chand and Dharam Chand see Introduction p.17.
452. Piara Singh Padam identifies the brothers Darbari and Gharbari Mal as descendants of Guru Amar Das and scribes in the entourage of Guru Gobind Singh. Both were killed at the Battle of Muktsar (1705), together with their father Khushal Singh (idem, *Srī Gurū Gobind Singh jī de darabārī ratan*, Patiala, 1976, p. 254).
453. Identified by Piara Singh Padam as a munshi of Guru Gobind Singh (ibid., p. 256).
454. *chhinvai dī purī*. Translation uncertain. Cf. *B40 (Eng)*, p. 129, n.566.
455. Parasu-rama ('Rama with the axe'), the sixth *avatār* of Vishnu, took birth as a Brahman at the beginning of the Treta-yuga in order to rid the world of the tyrannous rule of the Ksatriyas (Khatri). The evil Ksatriya king Kartavirya (or Sahansarbahu, 'the Thousand-armed'), having been entertained hospitably at the residence of Parasu-rama's father Jamadagni, stole a calf as he departed. Parasu-rama pursued him, cut off his

- thousand arms, and despatched him. When Kartavirya's sons responded by killing Jamadagni, Parasu-rama swore a terrible vengeance against all Ksatriyas and proceeded to destroy all Ksatriya males twenty-one times in succession (John Dowson, *A Classical Dictionary of Hindu Mythology*, &c, London, 1961, pp. 230-231. MK, pp. 103, 210).
456. See section 173.
457. *chāche tāiā[n] pās*. Strictly speaking a *chāchā* is the younger brother of one's father and a *taia* his older brother. It is, however, clear that the reference is to Sati Das and Mati Das, the two nephews (*bhaiṭje*) of Daragah Mal. See Introduction, p.16.
458. *GNDU*, *SRL*, and *PSP* all include at this point a reference to the masands which seems plainly to have been recorded out of context: 'The masands had to be destroyed because they had become corrupt.' The sentence should perhaps have been included in 590.
459. *charan kavalā[n] pās kharotā sī*, lit. 'standing near the lotus feet', in the blessed presence of the Guru.
460. *achal-maṭi ahiraṇ-budhī*. This evidently derives from *aharaṇ-mati*, 'the anvil of reason', an expression used in *Japjī* 38, AG p.8.
461. In place of the brief reference to Sikhs who will achieve martyrdom fighting the Muslim oppressors (*turakān*) the *PSP* text provides a lengthy extension of the reference to the vicious unruly Sikhs (*raule de sikh*). Specific mention is made of one called Ram Singh, a steward (*mevarā*) employed by Guru Gobind Singh who was guilty of disloyalty to his Master (*PSP*, pp. 113-15).
462. Following the evacuation of Anandpur and the Battle of Chamkaur in December 1704 Guru Gobind Singh travelled west-south-west from Machhiwara through modern Ludhiana District to the village of Dina in the southern portion of Moga tahsil (Firozpur District). Having there written his celebrated *Zafar-nāmā* and despatched it to the Emperor Aurangzeb he moved on to Khidrana (modern Muktsar) where the Battle of Khidrana took place in May 1705. From Khidrana he turned south-east and entered the dry, sandy tract known to Sikh tradition as the Lakhi Jungle (MK, p. 791). When he reached the village of Talvandi Sabo, twenty-five kilometres south-east of Bhatinda, he was welcomed by the local magnate, a Brar Jat called Dalla. There the Guru rested at the spot subsequently known as Damdama Sahib. He remained at Talvandi Sabo for nine months before moving on to Rajasthan, Delhi, and eventually the Deccan (MK, pp.418-465).
463. The annual gathering or fair (*melā*) held to mark the full moon of the month of Magh (January-February).
464. Ajit Singh and Jujhar Singh were killed in the Battle of Chamkaur, shortly after Zoravar Singh and Fateh Singh were executed at the command of Vazir Khan, Subahdar of Sirhind. See note 366.
465. *maṭijī*: the authority of the masands.
466. Durga.
467. *bandā*, lit. 'slave' and colloquially 'person'. The word is plainly a pun referring to Banda Bahadur, the Sikh leader during the uprising against Mughal authority in the Punjab 1709-15.
468. *āpane dāuno lāvāṅgā*: '[Through him] I shall bring them to my hem.'
469. *ik bandā sādḥ hoṭī*. *PSP* version: *bandā ik sādḥ hoṭī* (p.115). The reference points explicitly to Banda Bahadur, but the word actually used retains its dual meaning of 'slave' or 'person' on the one hand, and the specific individual Banda on the other. The sentence might well be translated: 'Banda, he who will come to lead the Panth, is a sadhu.'
470. Banda.
471. *gose galā[n]*: 'things whispered in the air' (Pers. *gos*).
472. Cf. section 166.
473. In this prophecy reference is made to all four of the categories of Sikhs enunciated in the Chhibbar tradition. See 224-27 and Introduction, p.46.
474. Translation doubtful. If in fact *īrath* does mean 'Divine One' it must refer to the Kalkin Avatar. See 624-25.
475. M1, *Vār Āsā* 20:2, AG p.473.
476. This prophecy is obscure. The reference to a 'celibate ascetic' who will follow the renunciant life-style for seven years and three months seems plainly to designate Banda. On the other hand, the introductory words suggest that the context is still the tumult of the writer's own period, almost half a century later.
477. *SRL*, f.83a, added: 'and the sacred code (*dharam mrijādā*) shall be observed.'
478. See 158 and Introduction, p.17.
479. M1, *Vār Malār* 23:2, AG p.1288.
480. M5, *Vār Jaitasari* 10:1, AG p.708.
481. Ibid.
482. Kabir, *Sorath* 9, AG p.656.
483. M1, *Tilāṅg* 5, AG p.722.
484. *PSP*: 'True King, you have said that you are present when all [your people assemble], that the Khalsa is yours and the Khalsa is your Guru.' (*PSP*, p.117).
485. See section 209 ff.
486. *ḍerā*: camp, dwelling-place; the Guru's residence and associated buildings.
487. M3, *Vār Mārū* 9, AG p.1089.
488. M5, *Sūhī* 41, AG p.745.
489. M4, *Vār Sorath* 16, AG p.648.
490. December/January.
491. This should presumably read Kirpal Singh, or perhaps Kirpal Chand. As the narrative proceeds it becomes clear that 'Mamaji' has been summoned into the Guru's presence to

- act as amanuensis. 'Mamaji' invariably designates the Guru's maternal uncle Kirpal Singh, alias Kirpal Chand. See note 451.
492. A tributary of the Ganga which flows past Mount Kedarnath in the Himalayas (MK, p.751).
493. The text includes the word *talā* which in this context means the flat land adjacent to a mountain and thus indicates that Mailagar is to be understood as the name of a mountain. Mount Mailagar (or Malayagiri) is, however, in South India. See note 533.
494. According to the *B40 Janam-sākhī* Guru Nanak received notification of his impending death in the form of a pinch of ashes delivered by two mysterious yogis (*B40 (Eng)*, pp.230-31). Cf. also the *Purāṇan* janam-sakhi tradition of a pre-death exchange of shaloks between Guru Nanak and Makhdum Baha'uddin (Shaikh Baha' al-Din Zakariyya) (*GNSR*, p. 50).
495. *upadrav* : a natural disaster which is interpreted as a portent.
496. *saṅkar*: unlawful mixing of castes; a degraded caste resulting from the union of a man with a woman of higher caste or from promiscuous cohabitation.
497. This couplet appears to be a garbled version of one (or more than one) of the several references to *saṅkar barāṇ* which appear in the *Nihakalaṅkī Avatār* section of the Dasam Granth. The most likely originals could be either or both of the following :
- saṅkar barāṇ prajā sabh hoī*  
*chhatrī jagat na dekhīai koī*  
- Loc. cit. 10:1, *DG* p. 572
- chhatrī brāhman rahā na koī*  
*saṅkar barāṇ prajā sabh hoī*  
- Ibid. 15:4, *DG* p. 572
- See also 4:1, 115:1, and 116:1 (*DG* pp. 571, 579).
498. M1, *Vār Mājh* 16:1, *AG* p. 145.
499. M1, *Surplus Shaloks* 15, *AG* p. 1411. A variant version of this shalok appears as M1, *Vār Sāraṅg* 22:2, *AG* pp. 1245-46.
500. Ibid.
501. Ibid.
502. The writer calls the reprobates *raule de sikh* at this point. As Kesar Singh Chhibbar makes clear, the terms *raule de sikh* and *māikī panth* are synonymous (*B-n* 14:116).
503. *Bachitra Nāṭak* 6:56, *DG* p. 58.
504. M1, *Surplus Shaloks* 22, *AG* p. 1412.
505. M1, *Vār Mājh* 7:2, *AG* p. 141.
506. M1, *Vār Sūhī* 13:2, *AG* p. 789.
507. Kabir, *Gaurī Cheṭī* 44, *AG* p. 332.
508. M1, *Rāmakaṭī Aṣṭ* 1 (3), *AG* p. 902.

509. The cardinal sins enunciated by the writer are those of Brahmanical Hindu tradition, not the *kurahit* of the Khalsa discipline. This is consistent with the Puranic beliefs which he now begins to expound. It is, however, clear that his interest in the Kalkin Avatar derives from the Dasam Granth rather than directly from a Puranic source. In presenting this material he continues to provide an analogue to the tenth section of the *Bansāvali-nāmā*.
510. The translation of this sentence assumes that the word *sekh* means 'remaining'. It can, however, be read as *sekh*, 'the offspring of a degraded Brahman'. Cf. notes 496, 497. If the latter were to be correct the translation could read: 'The Kaliyuga will hold sway and for 835 years the dominance of the bastard Brahmins will endure. Then shall the Satiyuga dawn.'
511. The last of the incarnations of Vishnu and the only one which is still to come. According to Puranic tradition the appearance of Kalkin, riding on his white horse, will terminate the Kaliyuga and usher in the commencement of a new Satiyuga (Wendy Doniger O'Flaherty, *The Origins of Evil in Hindu Mythology*, Berkeley, 1976, p.200; Basham, *The Wonder that was India*, London, 1954, pp. 307, 321). In the Dasam Granth retelling of the Vishnu avatars (the *Chaubīs Avatār*, *DG* pp. 155-709) the Kalkin Avatar receives lengthy treatment, surpassed in this respect by only the Krishna and Ram narratives. For a summary of the Dasam Granth treatment see Dharam Pal Ashta, *The Poetry of the Dasam Granth*, New Delhi, 1959, pp. 71-72. In the Dasam Granth version Kalkin is also called Nihakalank, 'the Spotless One' (*MK*, p. 256).
512. *Nihakalaṅkī Avatār* 141, *DG* p. 581. *SRL* (f. 91a) quoted only four words. *GNDU* (f. 155b) and the *Bansāvali-nāmā* analogue supply the longer quotation (*B-n* 10:660-61).
513. *dev-purī* : Vaikunth, the heaven of Vishnu.
514. According to Puranic cosmogony the length of a Satiyuga (or Kṛta-yuga) was set at 4,800 'years of the gods' and each 'year of the gods' was held to span 360 human years. 4,800 x 360 = 1,728,000, as given by the text.
515. Apart from the introductory reference to the four yugas the *PSP* text omits the cosmogonic schema and description of the Tenth Master presented by the *GNDU/SRL* text in 629-638 (*PSP*, p. 121).
516. The correct total is 4,320,000. The full cycle constitutes a *mahāyuga*.
517. M10, *Akāl Ustat* 6:76, *DG* p. 18.
518. Fourteen days, viz. fourteen periods of daylight plus fourteen nights. The Puranic figure is fourteen.
519. Twenty-four minutes.
520. According to the Puranic pattern Vishnu assumes the form of Rudra the Destroyer at the conclusion of the entire cycle and proceeds to consume the entire universe.
521. Ishvar, viz. Shiv.
522. M5, *Gaurī Sukhamanī* 16 (2), *AG* p. 284. For Kesar Singh Chhibbar's version of this passage concerning the four yugas, the Kalkin Avatar, and the definition of a kalap see *B-n* 10:636-61. In the *Bansāvali-nāmā* the cosmogonic details come first (10:636-43). These are followed by an exhortation to remain faithful to the Guru, and then by the description of the yugas with its climax in the appearance of Kalki (10:649-61). The two versions manifest the usual range of similarity and difference which characterises the



connection between the *Bansāvalī-nāmā* and portions of the *ChS* narrative. Although there are differences of order and of detail there are points at which the two versions clearly correspond. There can be no doubt that they derive from a common source.

523. M10, *Jāp* 1:1, *DG* p.1. The point of the quotation is that God is in no way bounded by human limitations.
524. The vestigial nipples on the male chest.
525. M1, *Vaḍahans* 3, *AG* p. 558.
526. M1, *Āsā Aṣṭ* 15(7), *AG* p. 419.
527. *ate dasakhat bulākā singh likhāṭ de*. In *SRL* the scribe's name was spelt Balaka Singh. According to the *Bansāvalī-nāmā* version the scribe who recorded the first copy of the *rahit-nama* was Sital Singh Baharupia. An unnamed Shudra Sikh then made a second copy (*B-n* 10:526).
528. Gurbakhsh Singh was the father of Kesar Singh Chhibbar. See Introduction, p.16. It is not entirely clear from the text what Gurbakhsh Singh had recorded, for the reference to him merely states *gurabakhsah singh likhāi hai*. The claim that Guru Gobind Singh commissioned the first recording of the *rahit-nama* is clearly stated. It presumably follows that Gurbakhsh Singh subsequently had a second copy made. The English translation reflects this assumption.
529. M1, *Āsā Aṣṭ* 12(3), *AG* p. 417.
530. The *PSP* text concludes at this point.
531. M5, *Vār Mārū* 7, *AG* p. 1096.
532. *bāvan*, viz. *bāvan chandan*, the dwarf sandal-tree. The standard text reads *chandan*. The point of this particular line is that just as the sterile simmal-tree can acquire the fragrance of sandal-wood by growing in the vicinity of a sandal-tree (*chandan*), so in like manner can an ordinary sinner absorb piety by associating with pious company. The image is a common one in Sant literature, though normally the *chandan* represents the satsang. In this *kabitt* it signifies the Guru.
533. *milagār*. Mailagar (or Malayagiri) is the region in South India famed for its sandal-trees.
534. Bhai Gurdas, *Kabitt* 503. For the standard text, with Punjabi paraphrase, see Giani Bishan Singh (ed.), *Kabitt savayye fika Bhāi Guradās jī* (Amritsar, 4th ed., 1952).
535. M5, *Bāvan Akharī* 52:1, *AG* p. 261.
536. Although the name is an unusual one *GNDU*, *SRL* and *KhC* all agree on the spelling.
537. M10, *Bachitra Nāṭak* 13:11, *DG* p. 71.
538. *Nihakalaṅkī Avatār* 68, *DG* p. 575.
539. *Pakhayān Charitra* 405:396, *DG* p. 1387.
540. See Introduction, p.30.
541. *paṇḍit pādhe mīe mahant*. 'Mian' is a title of respect used for eminent Muslims. See note

559. The title 'Mahant' presumably refers to the superiors of Nath establishments.

542. The first shaving of a child's head; the shaving of the head following the death of a close relative.
543. *tarapan*: lit. 'satisfaction'; the Hindu ceremony of casting or sprinkling water as an offering to gods or deceased forbears.
544. *naṅgī bodī*: 'with tuft of hair uncovered.' The meaning is presumably that Sikhs should never defer to Brahmans nor take instruction from them.
545. *nasavār*: snuff, normally made from tobacco.
546. The outcasted offspring of a union between a Shudra father and a Brahman mother; a member of the outcaste group supposed to descend from such antecedents; any vile, mean, viciously immoral person.
547. *ekādaśī* (Pbi. *ikādasī*): the eleventh day of each half of the lunar month. For Vaishnavas the consumption of grains is prohibited on this day. Only fruit, vegetables and milk are permitted.
548. M4, *Naṭ Nārāiṇ Aṣṭ* 4(5) *AG* p. 982. See note 561.
549. *gurū ke prasādi*. This presumably means *karah prasad*. See note 302.
550. See note 359.
551. See note 12.
552. *ar pitr nū[n] bhī pahuchā*. The ceremonies performed by Gursikhs constitute an effective *śrādh*. For *śrādh* see note 81. It is possible that the reference to forbears has been included at this point by mistake. The same words have been added to the description of the *śrādh* which appears in *GNDU* on folio 203a, *SRL* folio 101a.
553. Probably *karah prasad*, but possibly ordinary food.
554. *gota khānā*: to be immersed; to struggle to save oneself from drowning.
555. *doi gharīān*, two *gharīs*. A *gharī* is the equivalent of twenty-four minutes, which means that a strictly accurate translation would read: 'Forty-eight minutes before the close of day' (viz. before the conclusion of the fourth watch of the day). The actual reading should thus begin shortly after 5 p.m.
556. See note 18.
557. *chhaṭī amrit karike prasādi*: 'food containing the thirty-six flavours' (*MK*, p. 363).
558. Source not identified. Not in *AG* or *DG*.
559. *mīe brāhaman*. The connotation of *mīe* (sing. *mīān*) is not clear. The word *mīān* may be used as a noun meaning 'teacher', and it may also be used adjectivally or as a form of address to mean 'respected'. In this latter usage it was characteristically applied to Muslims in the Punjab and 'Muslim teacher' is thus a possible translation. It is, however, more likely that it is to be read as an ironic title for the execrated Brahmans.
560. Source not identified. Not in *AG* or *DG*.

561. M4, *Naṭ Nārāṇ Aṣṭ* 4 (5), AG p. 982. Cf. note 548.

562. *dhīā[n] bhain* : 'daughters [or] sisters'.

563. *athitā[n]* (*athit* or *atith*) : guests, visitors.

564. *bhagavā[n]* : the reddish-yellow colouring used by many ascetics to dye their garments.

565. *sākhī*, 'testimony'. The writer has used a formula appropriate to the terminating of a *janam-sakhi*.

566. The PSP text terminates at this point.

567. Equivalent to Friday, 5 April 1765.

## APPENDIX

### *PSP introductory prologue*

The eternal and supreme Guru has declared, 'The gathered community (*sarabati sahgati*) is my Khalsa. All should observe the Guru's Rahit.' [The injunctions of the Rahit were recorded] by Enlightened Sikhs (*mukate sikh*)<sup>1</sup> in the presence of the eternal and supreme Master. These devout Sikhs studiously compiled a rahit-nama so that Gursikhs might act as the Guru has prescribed. The Sikh Rahit is as follows: Pay heed to neither Brahma [the God of the Hindus] nor to Muhammad [the Prophet of the Muslims]. Obey only the commands of your own Gurus. If help be needed the Gurus will furnish it [to those who accept] their testimony recorded in the Granth.

I praise and adore my Guru a hundred times a day, he who lifts men to the ranks of the gods, swiftly, without delay.<sup>2</sup>

The Satguru will sustain [the Gursikh] both in this world and the next. The Gursikh should therefore obey the Rahit.

The Sikh who comes to the sangat seeking knowledge [of the Guru] and there approaches Enlightened Sikhs should receive from them an exposition of the Sikh way. Any ordinary Sikh who approaches the members of his local [sangat] should depart bearing a belief in the Rahit. Many Sikhs have strayed into error, still believing that men are divided by caste distinctions. If any Sikh should be thus deluded Enlightened Sikhs should make it clear to him that each Sikh must associate with his fellow Sikhs. He should not view anyone as a Khatri, a Shudra or a Vaishya. Ignoring all distinctions of caste he should see only a Gursikh.

He should, moreover, renounce the sacred thread, the frontal mark, the dhoti and Hindu rituals. Instead he should read the sacred scripture (*śabad*) and if he is to arrange a marriage he should never summon Brahmans. Let him [on such occasions] read the *Anand* [*Sāhib* hymn]. He should also avoid the company of Muslim officials and he should never seek their favour.

Much [oral] instruction of this kind had been given [when eventually] some Sikhs employed in Guru [Gobind Singh's] administration were approached by other Sikhs [seeking clarification]. 'The Enlightened Sikhs deliver homilies,' they said, 'and they do so in accordance with the Guru's teachings. [But we need more than this.]' Some helpful Sikhs from amongst those who received this enquiry went to the Enlightened Sikhs and asked them what they were actually teaching. 'Only the Satguru understands the situation as far as his Sikhs are concerned,' they replied. 'He has made it clear that his Panth has been set apart and that the Rahit which he has promulgated is likewise distinct [from the conventions observed by Hindus and Muslims].'

'What you say is correct,' said their enquirers, 'but you should communicate the Guru's words [with authority] so that all believe them. If they do not plainly bear the Master's authority the Sikhs will not accept them. Lay a petition before the Master, [asking that his commands be delivered in a manner which] all his Sikhs will understand and obey.'

[In response to this request] the Enlightened Sikhs prepared a written version of the Rahit. 'Have it read before the Master,' said the enquirers. 'Whatever decree is then issued [by the Guru] will be authoritative.' 'We shall so do when we perceive an appropriate opportunity,' replied the Enlightened Sikhs. 'And we shall have it read to the assembled Sikhs,' said the enquirers. 'The Master has command over the conscience of all [his followers] and whatever he approves will be accepted.'

The Sikhs acting as intermediaries took [this answer back to those who had asked them for assistance]. When a favourable opportunity appeared the petition was presented [to the Guru] and the draft read [before him]. 'It was to uphold dharma that I created the Panth,' said the Guru. 'It must not be corrupted [by caste distinctions]. As the Granth [*Sahib*] says:

All peoples have merged in a single caste and dharma has been overthrown.<sup>3</sup>  
'The four castes are one [within the Panth],' he declared. 'All become one as a result of their common relationship to the Guru. Here there can be no distinctions:

The Enlightened are the breath of my body. Obey [my command] and win acceptance.<sup>4</sup>

[The Guru then turned] to the Enlightened Sikhs and, with reference to the Rahit, instructed them as follows: 'Brothers, compile a Sikh rahit-[nama] in accordance with the testimony provided by the Granth Sahib.' 'We are but ordinary people,' they answered. 'You are the Master. How can we know what is in your heart?' 'I shall inspire and direct your words,' the Guru assured them. 'Write in accordance with the dictates of wisdom and the testimony of the Granth [Sahib].'

With awe and trepidation the Enlightened Sikhs prepared a rahit-[nama], using the Granth Sahib as they did so. Having completed it in seven days they took it to the Guru who commanded that it be read to him. They began to read [and had completed only a part of the document when] he declared, 'It has been well done!' It required only a small portion to win his approval. [When this was given] the Singhs [who had been entrusted with the task] reverently prostrated themselves [before him].

This took place on the seventh day of [the month of] Jeth, S. 1757.<sup>5</sup> 'If any copy be made,' announced the Guru, 'it must be presented for approval. This rahit-nama is the official version.<sup>6</sup> No Sikh should adulterate it with prescriptions observed by others. He should act according to this code of conduct alone, for this one has been compiled by true Sikhs. Let this command be obeyed.'

- PSP, pp. 68-70.

#### Footnotes to Appendix

1. See introduction, p.46.
2. M1, *Vār Āsā* 1:1, AG p. 462.
3. M1, *Dhanāsarī* 8, AG p. 663.
4. Source not identified.
5. May-June 1700.
6. *hazūrī*, compiled in the presence of the Supreme Authority and bearing his imprimatur.

#### BIBLIOGRAPHICAL NOTE

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 Piara Singh Padam, Introduction to *Rahit-nāme* (Patiala, 1974), pp. 1-40 D (Punjabi).

Selected portions of the more important rahit-namas are included in Kahn Singh Nabha (comp.), *Guramat Sudhākar* (Amritsar, 1901; 4th ed., Patiala, 1970).

# GLOSSARY

Many of the terms listed below have been defined at greater length in footnotes to the English translation. Numbers given in parentheses after individual entries indicate the footnotes (English translation) which should be consulted for extended definitions or examples of usage.

<i>Akāl Purakh :</i>	God.
<i>akhaṇḍ pāṭh :</i>	continuous reading of the entire Adi Granth (79).
<i>Aradās :</i>	Ardas, a set prayer used in Sikh rituals (12).
<i>āvāgavan :</i>	transmigration.
<i>avatār :</i>	'descent'; incarnation, esp. of Vishnu.
<i>bāṇī, gurabāṇī :</i>	works of the Gurus and Bhagats recorded in the Adi Granth (10).
<i>Bhāī :</i>	'Brother', title of reverence conferred on Sikhs of acknowledged piety and/or learning (64).
<i>bhog :</i>	pleasure, climax; conclusion of a complete reading of the Adi Granth (79).
<i>charan-āmrīt :</i>	'foot-nectar', the water used for the 'foot-initiation' <i>charan dī pāṭhul</i> rite (39).
<i>darabār, darbār :</i>	court; assembled retinue of an important dignitary.
<i>dharam, dharmā :</i>	the appropriate moral and religious obligations attached to any particular status in Hindu society.
<i>dharamasālā :</i>	room or building used for religious assemblies and worship (13, 135). Cf. <i>guraduārā</i> .
<i>dharamasālā :</i>	custodian of a dharamsala (60).
<i>dīvān :</i>	dewan, minister of state, chief functionary, principal steward.
<i>gayatrī :</i>	verse from Rig-Veda recited (audibly or silently) morning and evening by Brahmans.
<i>got, gotra :</i>	exogamous caste grouping, sub-caste.
<i>gurabilās :</i>	Gur-bilas, 'splendour of the Guru', works in praise of the Gurus (esp. 18-19th century).
<i>guraduārā :</i>	gurdwara, Sikh temple (135). Cf. <i>dharamasālā</i> .
<i>guramantar :</i>	the mantra or sacred formula imparted to a neophyte at initiation (118).
<i>guramukh :</i>	Gurmukh; a faithful follower of the Guru, a loyal Sikh (7).
<i>gurasikh :</i>	Gursikh; a Sikh of the Guru, a loyal Sikh (5).
<i>gurasikhaṇī :</i>	Gursikhni; a loyal female Sikh.
<i>hom :</i>	fire sacrifice to invoke the presence of the goddess Durga.
<i>jāgīr :</i>	grant of land.
<i>janam-sākhī :</i>	traditional narrative, biography (esp. of Guru Nanak).
<i>jathā :</i>	military detachment; group of Sikhs under discipline.
<i>kabīr :</i>	a poetic metre.
<i>kachh :</i>	breeches which must be worn by members of the Khalsa.
<i>karā :</i>	steel bangle.
<i>karāḥ prasād :</i>	sacramental food prepared in an iron vessel (75, 363).
<i>kaṅghā :</i>	comb.
<i>karma :</i>	destiny, fate of an individual, generated in accordance with the deeds performed in his present and past existences.
<i>kathā :</i>	religious homily; exposition of scriptures (19, 78).
<i>kes :</i>	the hair of the head.
<i>Kes-dhārī :</i>	a Sikh who observes the Rahit injunction to refrain from cutting his/her hair (8). Cf. <i>Sahaj-dhārī</i> .
<i>khaṇḍā :</i>	two-edged sword (39)
<i>khidāivā :</i>	a servant appointed to supervise and entertain a small child.

<i>kirapān :</i>	kirpan, sword, dagger.
<i>kīraṭan :</i>	kirtan, the singing of devotional songs (19, 78).
<i>mahant :</i>	superior of a monastery or other religious institution (65).
<i>malechh :</i>	polluted foreigner, barbarian, Muslim (324).
<i>man :</i>	mind, heart, soul, psyche (181)
<i>mañjī :</i>	string bed; lectern for the sacred scripture; area of spiritual jurisdiction (465).
<i>maryādā :</i>	custom, social usage.
<i>masand :</i>	deputy appointed by the Guru to supervise a designated sangat or group of sangats (25).
<i>monā :</i>	'shaven'; one who cuts his hair.
<i>munshī :</i>	scribe, secretary.
<i>nām :</i>	the divine Name, the expression of the nature and being of God in terms comprehensible to the human understanding.
<i>namaste :</i>	reverential greeting, obeisance.
<i>nām simaraṇ :</i>	repeating the divine Name of God; meditating on God.
<i>Nāth :</i>	lit. 'master'. A yogic sect of considerable influence prior to and during the time of the early Sikh Gurus. Its members, who are also known as Kanphat yogis, practised hatha-yoga in order to obtain immortality.
<i>pāṭhul :</i>	initiation, baptism (39).
<i>pañj mel :</i>	the five reprobate groups, to be avoided by members of the Khalsa (24, 25).
<i>Panth :</i>	the Sikh community.
<i>prasād :</i>	food; karah prasad (75, 302).
<i>rāgī :</i>	a musician employed to sing kirtan (q.v.).
<i>Rahit :</i>	the code of discipline of the Khalsa.
<i>rahit-nāmā :</i>	a recorded version of the Khalsa code of discipline.
<i>raulā :</i>	tumult, chaos (450).
<i>śabad :</i>	the divine Word; shabad, a hymn from the Adi Granth.
<i>Sahaj-dhārī :</i>	a devotee of the Gurus who does not observe the full Khalsa discipline, specifically the ban on hair-cutting (8). Cf. <i>Kes-dhārī</i> .
<i>sākhī :</i>	an anecdote concerning Guru Nanak; a story from a janam-sakhi (162).
<i>saṅgat :</i>	religious assembly, congregation (14).
<i>satsaṅg :</i>	the fellowship of true believers, congregation.
<i>savayyā :</i>	a poetic metre.
<i>sikhaṇī :</i>	Sikhni, Sikh woman.
<i>siropā :</i>	robe of honour (234).
<i>śrādh :</i>	rite commemorating deceased forebear.
<i>tanakhāh :</i>	penance, fine (300).
<i>tanakhāhī :</i>	one who has transgressed the Rahit (300).
<i>ūrath :</i>	a place of pilgrimage.

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